THE NEW TESTAMENT

THE NEW TESTAMENT

OF OUR LORD AND SAVIOUR JESUS CHRIST ACCORDING TO THE DOUAY VERSION

WITH AN INTRODUCTION AND NOTES

By

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INTRODUCTION

This edition of the Douay[1] version of the New Testament is intended to supply a public need amongst Catholics in a twofold way. First, by satisfying those who from youth onward have been accustomed to the wording and phrasing of this venerable rendering of the Word of God. It has, moreover, the advantage of translating very closely, and well-nigh word for word, those sections of the New Testament which are used in the Liturgy and which, according to the directions of the Holy See, should be translated with great verbal exactitude. There will, moreover, for several years yet be many who will prefer the archaic flavour of an ancient version to that of a rendering which more nearly approaches current speech. Then secondly, there are others who may prefer the newer version recently authorised by the Hierarchy but who will be glad to have the old version at hand for comparison. This will often lead to a deeper understanding of the Sacred Text. Since the Douay version has been used by Catholics for almost four centuries, its texts have been quoted and commented upon in Catholic religious literature and are often interwoven in it. In consequence students of that literature and users of books of devotion are likely to feel the need, at least for some time, of a reference to the ancient version, without which much will be found

[1] The term 'Douay Version' is retained in this edition in conformity with popular usage, though a more correct description would be 'Rheims-Challoner Version', since it was first published at Rheims in 1582, and subsequently modified by Bishop Challoner in 1746. The Old Testament was first published at Douay in 1609, hence the name 'Douay' came to be attached to the Catholic version of both Testaments.

in works of religion and piety which is not readily intelligible. In order to satisfy the law of the Church that no translation of the Scriptures into the mother-tongue should be published without some annotations, these have been added, but the notes formerly added in the Douay version have been abandoned. They reflected the mentality of the Reformation period and the predominance of Protestantism in their defence of the faith against errors and misunderstandings then prevalent. May the present notes, which are frequently of considerable length, be an aid to the understanding of the passages to which they refer.

J. P. ARENDZEN.

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THE GOSPEL ACCORDING TO ST. MATTHEW

In the selection of the facts which they narrate and in the way in which they narrate them the four Gospels show definite characteristics which indicate the main purpose of the writer. St. Matthew writing for Jews in Palestine aimed at proving Christ to be the Messias and the Founder of the Messianic kingdom in fulfilment of the ancient prophecies. He gives the greatest amount of Our Lord's teaching as the Charter of that Kingdom. He wrote in Aramaic but the original is now lost. The Church guarantees that the Greek translation faithfully represents the Aramaic text. It is unlikely that St. Matthew wrote after the social and political chaos in Palestine preceding the destruction of Jerusalem and the scattering of the Jewish people. Tradition tells that he was the first to write a Gospel. The opinion that St. Mark's was the earliest written Gospel, and St. Matthew's a later combination of the sayings of Christ with the facts as given by St. Mark, is, though not heretical, still discountenanced by the Church.

CHAPTER I

The book of the generation of Jesus Christ the son of David, the son of Abraham.

Abraham begot Isaac. And Isaac begot Jacob. And 2

vv. 1–17 (see Luke III. 23–38). It is the common opinion, though not universal, that both genealogies, that of St. Matthew and that of St. Luke, are genealogies of Joseph. This opinion can be traced to a certain Julius Africanus in the second century. He explained the difference between them by the application of the Levirate Law according to which a man had to marry his brother's widow, if he had died childless, the child of the second union to be accounted as that of the first, thus having a legal father distinct from his real one. The less common opinion claims support from St. Justin and St. Irenaeus, also of the second century, and holds the Lucan genealogy to be Mary's.

3 Jacob begot Judas and his brethren. And Judas begot
Phares and Zara of Thamar. And Phares begot Esron.
4 And Esron begot Aram. And Aram begot Aminadab.
And Aminadab begot Naasson. And Naasson begot Salmon.
5 And Salmon begot Booz of Rahab. And Booz begot Obed
6 of Ruth. And Obed begot Jesse. And Jesse begot David
the king.

And David the king begot Solomon, of her that had been
7 *the wife* of Urias. And Solomon begot Roboam. And
8 Roboam begot Abia. And Abia begot Asa. And Asa begot
Josaphat. And Josaphat begot Joram. And Joram begot
9 Ozias. And Ozias begot Joatham. And Joatham begot
10 Achaz. And Achaz begot Ezechias. And Ezechias begot
Manasses. And Manasses begot Amon. And Amon
11 begot Josias. And Josias begot Jechonias and his brethren
in the transmigration of Babylon.

12 And after the transmigration of Babylon, Jechonias
13 begot Salathiel. And Salathiel begot Zorobabel. And
Zorobabel begot Abiud. And Abiud begot Eliacim. And
14 Eliacim begot Azor. And Azor begot Sadoc. And Sadoc
15 begot Achim. And Achim begot Eliud. And Eliud begot
Eleazar. And Eleazar begot Mathan. And Mathan begot
16 Jacob. And Jacob begot Joseph the husband of Mary,
of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are
fourteen generations. And from David to the transmigra-

v. 9. Between Joram and Ozias three names are missing: Ochozias, Joas and Amazias, because Joram begat Ochozias from a heathen woman Jezabel, of the house of Ahab, and by divine decree the names of three generations were deleted from the royal line of Juda. Cfr. IV Kings. IX 8.

v. 17. Fourteen generations from Abraham to David, the zenith of Israel's glory; fourteen generations from David to the deepest humiliation of the house of David; fourteen generations to the highest exaltation of the house of David in Christ, the Son of David. The Hebrew letters of David's name, taken as numerals, make fourteen.

tion of Babylon are fourteen generations; and from the transmigration of Babylon to Christ are fourteen generations.

Now the generation of Christ was in this wise. When 18
as his mother Mary was espoused to Joseph, before they
came together, she was found with child, of the Holy
Ghost. Whereupon Joseph her husband, being a just man 19
and not willing publicly to expose her, was minded to put
her away privately. But while he thought on these things, 20
behold the Angel of the Lord appeared to him in his sleep,
saying: Joseph, son of David, fear not to take unto thee
Mary thy wife, for that which is conceived in her is of the
Holy Ghost. And she shall bring forth a son: and thou shalt 21
call his name Jesus. For he shall save his people from their
sins. Now all this was done that it might be fulfilled which 22
the Lord spoke by the prophet, saying: *Behold a virgin* 23
shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, *God with us*. And Joseph rising up from sleep, did as the 24
Angel of the Lord had commanded him, and took unto him
his wife. And he knew her not till she brought forth her 25
first-born son and he called his name Jesus.

v. 18. The Jews had not our distinction between betrothal and marriage. When matrimony was agreed to, the woman was accounted a man's wife even before he took her from her parents and brought her home. Learning that Mary was with child while still with her parents, Joseph, convinced of her chastity and wondering what had happened, decided to give her unostentatiously the bill of divorce permitted by Jewish Law, so as not to expose her to public shame, leaving it to Mary or her parents to explain matters as best they could.

v. 23. Isaias VII. 14.

v. 25. In Biblical use the term 'until' does not imply that when the coming event has taken place, the previous statement no longer applies (Psalm CIX. 1; 1 Mac. V. 54). Neither does the term 'firstborn' imply that there were later born. The firstborn had to be redeemed whether there were later born or not.

CHAPTER II

When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came
2 wise men from the East to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his
3 star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with
4 him. And assembling together all the chief priests and the Scribes of the people, he inquired of them where
5 Christ should be born. But they said to him: In Bethlehem
6 of Juda. For so it is written by the prophet: *And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain*
7 *that shall rule my people Israel.* Then Herod, privately calling the wise men, learned diligently of them the time

v. 1. No fewer than five Herods ruled in Palestine or part of it during the time of Christ and the Apostles,—

1. Herod the Great, who slew the children of Bethlehem. He died in 4 B.C.

2. Herod Archelaus, eldest son of the above. He was deposed by the Romans for excessive cruelty. For fear of him St. Joseph went to Nazareth outside Archelaus' territory.

3. Herod Antipas, brother of Archelaus, tetrarch of Galilee. He slew the Baptist and mocked Our Lord.

4. Herod Agrippa I who slew St. James and imprisoned St. Peter. He was a grandson of Herod the Great.

5. Herod Agrippa II who with Felix the Roman Governor of Judea, listened to St. Paul's defence at Caesarea. He was a son of Agrippa I. He died in A.D. 100—Denys the Little, a monk at Rome about A.D. 500, was the first to use our Christian Era from the Incarnation. He made, however, a miscalculation, for the date of the first Herod's death was certainly four years before the Era of Denys the Little.

v. 6. Mich. V. 2.

of the star which appeared to them; and sending them 8
into Bethlehem, said: Go and diligently inquire after the
child: and when you have found him, bring me word
again, that I also may come and adore him. Who having 9
heard the king, went their way; and behold the star which
they had seen in the East went before them, until it came
and stood over where the child was. And seeing the star, 10
they rejoiced with exceeding great joy. And entering into 11
the house, they found the child with Mary his mother, and
falling down they adored him: and opening their treasures,
they offered him gifts: gold, frankincense, and myrrh.
And having received an answer in sleep that they should 12
not return to Herod, they went back another way into
their country.

And after they were departed, behold an Angel of the 13
Lord appeared in sleep to Joseph, saying: Arise, and take
the child and his mother, and fly into Egypt: and be
there until I shall tell thee. For it will come to pass that
Herod will seek the child to destroy him. Who arose, 14
and took the child and his mother by night and retired
into Egypt and he was there until the death of Herod.
That it might be fulfilled which the Lord spoke by the 15
prophet, saying: *Out of Egypt have I called my son.* Then 16
Herod, perceiving that he was deluded by the wise men,
was exceeding angry: and sending, killed all the men-
children that were in Bethlehem and in all the borders
thereof, from two years old and under, according to the
time which he had diligently inquired of the wise men.
Then was fulfilled that which was spoken by Jeremias 17
the prophet, saying: *A voice in Rama was heard, lamenta-* 18
*tion and great mourning; Rachel bewailing her children
and would not be comforted, because they are not.*

But when Herod was dead, behold an Angel of the 19
Lord appeared in sleep to Joseph in Egypt, saying: 20
Arise, and take the child and his mother, and go into the

v. 15. Osee XI. 1. *v.* 18. Jer. XXXI. 15.

land of Israel. For they are dead that sought the life of
21 the child. Who arose, and took the child and his mother,
22 and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in
23 sleep, retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.

CHAPTER III

And in those days cometh John the Baptist preaching
2 in the desert of Judea, and saying: Do penance:
3 for the kingdom of heaven is at hand. For this is he that was spoken of by Isaias the prophet, saying: *A voice of one crying in the desert: Prepare ye the way of the Lord,*
4 *make straight his paths.* And the same John had his garment of camels' hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

v. 23. The use of the plural: prophets, indicates that no verbal prophecy of an individual prophet is intended, but that Christ's life in a hidden hamlet in a despised district (*see* Nathanael, John I. 46, and Nicodemus, John VII. 52) fulfilled the prophecies of the obscurity and despised origin of the Messias. The designation of Christ as 'the man from Nazareth, the Nazarene' was no doubt originally depreciative and contemptuous. His followers were soon designated as the sect of the Nazarenes, a name which has continued in all the Semitic-speaking East until to-day. Julian the Apostate and Epictetus used to call them Galileans, but in the Greek-speaking world 'Christians' prevailed. That St. Matthew alluded to Isaias XI. 1, where the Messias is spoken of as "the Branch from the root of Jesse", is the opinion of some commentators, because 'branch' is NEZER in Hebrew, and resembles NAZARET.

v. 3. Isaias XL. 3.

Then went out to him Jerusalem and all Judea, and all 5
the country about Jordan; and were baptized by him in 6
the Jordan confessing their sins. And seeing many of the 7
Pharisees and Sadducees coming to his baptism, he said
to them: Ye brood of vipers, who hath shewed you to flee
from the wrath to come? Bring forth therefore fruit 8
worthy of penance. And think not to say within yourselves: 9
We have Abraham for our father. For I tell you that God
is able of these stones to raise up children to Abraham.
For now the axe is laid to the root of the trees. Every tree 10
therefore that doth not yield good fruit, shall be cut down
and cast into the fire. I indeed baptize you in water 11
unto penance, but he that shall come after me is mightier
than I, whose shoes I am not worthy to bear; he shall
baptize you in the Holy Ghost and fire. Whose fan is in 12
his hand, and he will thoroughly cleanse his floor, and
gather his wheat into the barn: but the chaff he will burn
with unquenchable fire.

Then cometh Jesus from Galilee to the Jordan, unto 13
John, to be baptized by him. But John stayed him, saying: 14
I ought to be baptized by thee, and comest thou to me?
And Jesus answering, said to him: Suffer it to be so now. 15
For so it becometh us to fulfil all justice. Then he suffered
him. And Jesus being baptized, forthwith came out of 16
the water: and lo, the heavens were opened to him, and he
saw the Spirit of God descending as a dove, and coming
upon him. And behold a voice from heaven, saying: This 17
is my beloved Son, in whom I am well pleased.

CHAPTER IV

Then Jesus was led by the spirit into the desert, to
be tempted by the devil. And when he had fasted 2
forty days and forty nights, afterwards he was hungry.
And the tempter coming said to him: If thou be the 3

Son of God, command that these stones be made bread.
4 Who answered and said: It is written, *Not in bread alone doth man live, but in every word that proceedeth from the*
5 *mouth of God.* Then the devil took him up into the holy
6 city, and set him upon the pinnacle of the temple; and said to him: If thou be the Son of God, cast thyself down, for it is written: *That he hath given his Angels charge over thee, and in their hands shall they bear thee up, lest perhaps*
7 *thou dash thy foot against a stone.* Jesus said to him, It is written again: *Thou shalt not tempt the Lord thy God.*
8 Again the devil took him up into a very high mountain: and shewed him all the kingdoms of the world, and the
9 glory of them, and said to him: All these will I give
10 thee, if falling down thou wilt adore me. Then Jesus saith to him: Begone, Satan: for it is written: *The Lord thy*
11 *God shalt thou adore, and him only shalt thou serve.* Then the devil left him: and behold Angels came and ministered to him.

12 And when Jesus had heard that John was delivered up,
13 he retired into Galilee. And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the
14 borders of Zabulon and of Nephthalim: that it might be
15 fulfilled which was said by Isaias the prophet: *Land of Zabulon and land of Nephthalim, the way of the sea beyond*
16 *the Jordan, Galilee of the gentiles: the people that sat in darkness hath seen great light; and to them that sat in*

v. 4. Deut. VIII. 3. *v.* 7. Deut. VI. 16.
v. 6. Psalm XC. 11. *v.* 10. Deut. VI. 13.

v. 13. Thenceforward Capharnaum becomes the main centre of Christ's activity, both in teaching and in working miracles. It is called His own city in Matthew IX. 1. It is rebuked for its unbelief, in Matthew XI. 23. It is a town on the north-west shore of the lake. Corazin and Bethsaida are within a few miles. The abandonment of Nazareth, the place of Christ's hidden life and the home apparently of Christ's kinsmen, was not due to a casual choice, but in conformity with an age-long prophecy.

v. 15. Isaias IX. 1.

the region of the shadow of death, light is sprung up. From 17
that time Jesus began to preach and to say: Do penance,
for the kingdom of heaven is at hand.

And Jesus walking by the sea of Galilee, saw two 18
brethren, Simon who is called Peter, and Andrew his
brother, casting a net into the sea (for they were fishers).
And he saith to them: Come ye after me, and I will make 19
you to be fishers of men. And they immediately leaving 20
their nets, followed him. And going on from thence, he 21
saw other two brethren, James the son of Zebedee, and
John his brother, in a ship with Zebedee their father,
mending their nets: and he called them. And they forth- 22
with left their nets and father, and followed him.

And Jesus went about all Galilee, teaching in their 23
synagogues, and preaching the gospel of the kingdom:
and healing all manner of sickness and every infirmity
among the people. And his fame went throughout all 24
Syria, and they presented to him all sick people that were
taken with divers diseases and torments, and such as were
possessed by devils, and lunatics, and those that had the
palsy, and he cured them. And much people followed 25
him from Galilee, and from Decapolis, and from Jerusalem,
and from Judea, and from beyond the Jordan.

CHAPTER V

And seeing the multitudes, he went up into a mountain:
and when he was set down, his disciples came unto
him. And opening his mouth he taught them, saying: 2
Blessed are the poor in spirit: for theirs is the kingdom 3
of heaven. Blessed are the meek: for they shall possess 4
the land. Blessed are they that mourn: for they shall 5
be comforted. Blessed are they that hunger and thirst 6
after justice: for they shall have their fill. Blessed are 7
the merciful: for they shall obtain mercy. Blessed are the 8

9 clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God.
10 Blessed are they that suffer persecution for justice sake:
11 for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all
12 that is evil against you, untruly, for my sake; be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.
13 You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out and to be trodden on by men.
14 You are the light of the world. A city seated on a mountain
15 cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine
16 to all that are in the house. So let your light shine before men that they may see your good works, and glorify your Father who is in heaven.
17 Do not think that I am come to destroy the law or
18 the prophets. I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled.
19 He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he
20 shall be called great in the kingdom of heaven. For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven.
21 You have heard that it was said to them of old: *Thou shalt not kill.* And whosoever shall kill, shall be in danger
22 of the judgment. But I say to you, that whosoever is angry with his brother shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou

v. 21. Exod. XX. 13. Deut. V. 17.

fool, shall be in danger of hell fire. If therefore thou 23
offer thy gift at the altar, and there thou remember that
thy brother hath anything against thee; leave there thy 24
offering before the altar, and go first to be reconciled to
thy brother; and then coming thou shalt offer thy gift.
Be at agreement with thy adversary betimes, whilst thou 25
art in the way with him; lest perhaps the adversary deliver
thee to the judge, and the judge deliver thee to the officer,
and thou be cast into prison. Amen I say to thee, thou 26
shalt not go out from thence till thou repay the last
farthing.

You have heard that it was said to them of old: *Thou* 27
shalt not commit adultery. But I say to you, that whosoever 28
shall look on a woman to lust after her, hath already com-
mitted adultery with her in his heart. And if thy right eye 29
scandalize thee, pluck it out and cast it from thee. For it is
expedient for thee that one of thy members should perish,
rather than that thy whole body be cast into hell. And 30
if thy right hand scandalize thee, cut it off and cast it from
thee: for it is expedient for thee that one of thy members
should perish, rather than that thy whole body go into
hell. And it hath been said: *Whosoever shall put away* 31
his wife, let him give her a bill of divorce. But I say to you, 32
that whosoever shall put away his wife, excepting the cause

v. 27. Exod. XX. 14. *v. 31.* Deut. XXIV. 1.

v. 32. (and Matthew XIX. 9). The exception here mentioned does not refer to a permission to remarry during the lifetime of one's partner. This is plain from Mark X. 11, Luke XVI. 18, Rom. VII. 2, and 1 Cor. VII. 10. It is plain also from the context, from the circumstances in which the question was put and from the teaching of the early Fathers. The translation "excepting the cause of fornication", if it be a correct rendering of the original, refers to the right of dismissal, not to remarriage. The Greek expression for 'excepting' in Matthew V. is unusual and the term 'fornication' for the sin of a married woman sounds strange. Some think that incest is meant, some suggest the case where virginity was made a condition of

of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

33 Again you have heard that it was said to them of old: Thou shalt not forswear thyself: but thou shalt perform
34 thy oaths to the Lord. But I say to you not to swear at all,
35 neither by heaven, for it is the throne of God; nor by the earth, for it is his footstool; nor by Jerusalem, for it is
36 the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black.
37 But let your speech be yea, yea: no, no: and that which is over and above these is of evil.

38 You have heard that it hath been said: *An eye for an*
39 *eye, and a tooth for a tooth.* But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him
40 also the other. And if a man will contend with thee in judgment and take away thy coat, let go thy cloak also unto
41 him. And whosoever will force thee one mile, go with
42 him other two. Give to him that asketh of thee, and from him that would borrow of thee turn not away.

43 You have heard that it hath been said: Thou shalt love
44 thy neighbour and hate thy enemy. But I say to you: Love your enemies, do good to them that hate you, and
45 pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad and
46 raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not

validity. Others again think that the words are really a direct quotation of the terms used in Deuteronomy XXIV. 1, which the Jews would readily recognise, since their meaning was discussed in the Rabbinical schools. If this be so, the meaning would be: setting aside the dispute about the Hebrew words "cause of fornication" as no longer applicable.—Whatever interpretation we adopt, there is here no leave to remarry after separation or dismissal.

v. 38. Exod. XXI. 24. Lev. XXIV. 20, Deut. XIX. 21.

even the publicans this? And if you salute your brethren 47
only, what do you more? Do not also the heathens this?
Be you therefore perfect, as also your heavenly Father 48
is perfect.

CHAPTER VI

Take heed that you do not your justice before men to
be seen by them: otherwise you shall not have a
reward of your Father who is in heaven. Therefore when 2
thou dost an alms-deed, sound not a trumpet before thee,
as the hypocrites do in the synagogues and in the streets,
that they may be honoured by men. Amen I say to you,
they have received their reward. But when thou dost alms, 3
let not thy left hand know what thy right hand doth;
that thy alms may be in secret, and thy Father who seeth 4
in secret will repay thee.

And when ye pray, you shall not be as the hypocrites 5
that love to stand and pray in the synagogues and corners
of the streets, that they may be seen by men: Amen I
say to you, they have received their reward. But thou when 6
thou shalt pray, enter into thy chamber, and having shut
the door, pray to thy Father in secret: and thy Father who
seeth in secret will repay thee. And when you are pray- 7
ing, speak not much, as the heathens. For they think that
in their much speaking they may be heard. Be not you 8
therefore like to them, for your Father knoweth what is
needful for you before you ask him. Thus therefore shall 9
you pray: Our Father who art in heaven, hallowed be
thy name. Thy kingdom come. Thy will be done on 10
earth as it is in heaven. Give us this day our super- 11
substantial bread. And forgive us our debts, as we also 12
forgive our debtors. And lead us not into temptation. 13
But deliver us from evil. Amen. For if you will forgive 14
men their offences, your heavenly Father will forgive you

15 also your offences. But if you will not forgive men,
neither will your Father forgive you your offences.
16 And when you fast, be not as the hypocrites, sad.
For they disfigure their faces that they may appear unto
men to fast. Amen I say to you, they have received their
17 reward. But thou, when thou fastest, anoint thy head
18 and wash thy face: that thou appear not to men to fast,
but to thy Father who is in secret: and thy Father who
seeth in secret, will repay thee.
19 Lay not up to yourselves treasures on earth: where
the rust and moth consume, and where thieves break
20 through, and steal. But lay up to yourselves treasures
in heaven: where neither the rust nor moth doth consume,
21 and where thieves do not break through, nor steal. For
22 where thy treasure is, there is thy heart also. The light of
thy body is thy eye. If thy eye be single thy whole body
23 shall be lightsome. But if thy eye be evil, thy whole body
shall be darksome. If then the light that is in thee be dark-
24 ness: the darkness itself how great shall it be? No man
can serve two masters. For either he will hate the one, and
love the other: or he will sustain the one, and despise the
25 other. You cannot serve God and mammon. Therefore
I say to you, be not solicitous for your life, what you
shall eat; nor for your body, what you shall put on. Is
not the life more than the meat; and the body more than
26 the raiment? Behold the birds of the air, for they neither
sow nor do they reap, nor gather into barns: and your
heavenly Father feedeth them. Are not you of much more
27 value than they? And which of you by taking thought,
28 can add to his stature one cubit? And for raiment why
are you solicitous? Consider the lilies of the field how
29 they grow: they labour not, neither do they spin. But
I say to you, that not even Solomon in all his glory was
30 arrayed as one of these. And if the grass of the field,
which is to-day and to-morrow is cast into the oven, God
doth so clothe: how much more you, O ye of little faith?

Be not solicitous therefore, saying: What shall we eat, 31
or what shall we drink, or wherewith shall we be clothed?
For after all these things do the heathens seek. For your 32
Father knoweth that you have need of all these things.
Seek ye therefore first the kingdom of God and his 33
justice, and all these things shall be added unto you.
Be not therefore solicitous for to-morrow; for the morrow 34
will be solicitous for itself. Sufficient for the day is the
evil thereof.

CHAPTER VII

Judge not, that you may not be judged. For with what 2
judgment you judge, you shall be judged; and with
what measure you mete, it shall be measured to you again.
And why seest thou the mote that is in thy brother's 3
eye; and seest not the beam that is in thy own eye? Or 4
how sayest thou to thy brother: Let me cast the mote out
of thy eye; and behold a beam is in thy own eye? Thou 5
hypocrite, cast out first the beam out of thy own eye, and
then shalt thou see to cast out the mote out of thy brother's eye.

Give not that which is holy to dogs; neither cast ye 6
your pearls before swine, lest perhaps they trample them
under their feet, and turning upon you they tear you.

Ask and it shall be given you: seek and you shall find: 7
knock, and it shall be opened to you. For every one that 8
asketh, receiveth: and he that seeketh, findeth: and to him
that knocketh, it shall be opened. Or what man is there 9
among you, of whom if his son shall ask bread, will he
reach him a stone? Or if he shall ask him a fish, will he 10
reach him a serpent? If you then, being evil, know 11
how to give good gifts to your children: how much more
will your Father who is in heaven, give good things to them
that ask him? All things therefore whatsoever you would 12
that men should do to you, do you also to them. For this
is the law and the prophets.

13 Enter ye in at the narrow gate: for wide is the gate,
and broad is the way that leadeth to destruction, and many
14 there are who go in thereat. How narrow is the gate,
and strait is the way that leadeth to life: and few there are
that find it!
15 Beware of false prophets, who come to you in the
clothing of sheep, but inwardly they are ravening wolves.
16 By their fruits you shall know them. Do men gather
17 grapes of thorns, or figs of thistles? Even so every good
tree bringeth forth good fruit, and the evil tree bringeth
18 forth evil fruit. A good tree cannot bring forth evil fruit,
19 neither can an evil tree bring forth good fruit. Every tree
that bringeth not forth good fruit, shall be cut down and
20 shall be cast into the fire. Wherefore by their fruits you
21 shall know them. Not every one that saith to me, Lord,
Lord, shall enter into the kingdom of heaven; but he that
doth the will of my Father who is in heaven, he shall enter
22 into the kingdom of heaven. Many will say to me in
that day: Lord, Lord, have not we prophesied in thy
name, and cast out devils in thy name, and done many
23 miracles in thy name? And then will I profess unto them:
I never knew you. Depart from me, you that work iniquity.
24 Every one therefore that heareth these my words, and
doth them, shall be likened to a wise man that built his
25 house upon a rock. And the rain fell, and the floods came,
and the winds blew, and they beat upon that house and it
26 fell not, for it was founded on a rock. And every one
that heareth these my words, and doth them not, shall be
like a foolish man that built his house upon the sand.
27 And the rain fell, and the floods came, and the winds
blew, and they beat upon that house, and it fell, and great
was the fall thereof.
28 And it came to pass when Jesus had fully ended these
words, the people were in admiration at his doctrine.
29 For he was teaching them as one having power, and
not as their Scribes and Pharisees.

CHAPTER VIII

And when he was come down from the mountain, great multitudes followed him. And behold a leper came 2
and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, 3
touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to 4
him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them.

And when he had entered into Capharnaum, there 5
came to him a centurion, beseeching him, and saying: 6
Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will 7
come and heal him. And the centurion, making answer, 8
said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having 9
under me soldiers; and I say to this: Go, and he goeth, and to another: Come, and he cometh, and to my servant: Do this, and he doeth it. And Jesus hearing this mar- 10
velled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I 11
say to you that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the 12
kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said 13
to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

And when Jesus was come into Peter's house, he saw 14
his wife's mother lying, and sick of a fever. And he 15
touched her hand, and the fever left her, and she arose

16 and ministered to them. And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all
17 that were sick he healed. That it might be fulfilled which was spoken by the prophet Isaias saying: *He took our infirmities, and bore our diseases.*

18 And Jesus seeing great multitudes about him, gave
19 orders to pass over the water. And a certain scribe came and said to him: Master, I will follow thee whithersoever
20 thou shalt go. And Jesus saith to him: The foxes have holes, and the birds of the air nests; but the Son of Man
21 hath not where to lay his head. And another of his disciples said to him: Lord, suffer me first to go and bury
22 my father. But Jesus said to him: Follow me, and let the dead bury their dead.

23 And when he entered into the boat, his disciples followed
24 him. And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep.
25 And they came to him, and awaked him, saying: Lord,
26 save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds and the sea, and there came a great
27 calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

28 And when he was come on the other side of the water, into the country of the Gerasenes, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way.
29 And behold they cried out saying: What have we to do with thee, Jesus Son of God? Art thou come hither to
30 torment us before the time? And there was, not far from
31 them, an herd of many swine feeding. And the devils besought him saying: If thou cast us out hence, send us
32 into the herd of swine. And he said to them: Go. But they going out went into the swine, and behold the whole

v. 17. Isaias LIII. 4.

herd ran violently down a steep place into the sea: and they perished in the waters. And they that kept them fled: 33
and coming into the city, told everything, and concerning them that had been possessed by the devils. And behold 34
the whole city went out to meet Jesus, and when they saw him, they besought him that he would depart from their coasts.

CHAPTER IX

And entering into a boat, he passed over the water and came into his own city. And behold they brought 2
to him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some 3
of the scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think 4
evil in your hearts? Whether is easier, to say, Thy sins 5
are forgiven thee: or to say, Arise and walk? But that 6
you may know that the Son of Man hath power on earth to forgive sins (then said he to the man sick of the palsy): Arise, take up thy bed, and go into thy house. And he 7
arose, and went into his house. And the multitude seeing 8
it, feared, and glorified God that gave such power to men.

And when Jesus passed on from thence, he saw a man 9
sitting in the custom house, named Matthew; and he saith to him: Follow me. And he arose up and followed him.
And it came to pass as he was sitting at meat in the house, 10
behold many publicans and sinners came and sat down with Jesus and his disciples. And the Pharisees seeing it, 11
said to his disciples: Why doth your master eat with publicans and sinners? But Jesus hearing it said: They 12
that are in health need not a physician, but they that are ill.
Go then and learn what this meaneth, *I will have mercy*, 13

v. 13. Osee VI. 6.

and not sacrifice. For I am not come to call the just, but sinners.

14 Then came to him the disciples of John, saying: Why do we and the Pharisees fast often, but thy disciples do
15 not fast? And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall
16 be taken away from them, and then they shall fast. And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fulness thereof from the garment,
17 and there is made a greater rent. Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved.

18 As he was speaking these things unto them, behold a certain ruler came and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon
19 her, and she shall live. And Jesus, rising up, followed
20 him with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind
21 him and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall
22 be healed. But Jesus turning and seeing her, said: Be of good heart daughter, thy faith hath made thee whole.
23 And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and
24 saw the minstrels and the multitude making a rout, he said: Give place, for the girl is not dead, but sleepeth. And
25 they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the
26 maid arose. And the fame hereof went abroad into all that country.

27 And as Jesus passed from thence, there followed him two blind men crying out and saying: Have mercy on us,
28 O Son of David. And when he was come to the house, the blind men came to him. And Jesus saith to them: Do

you believe that I can do this unto you? They say to him:
Yea, Lord. Then he touched their eyes, saying: Accord- 29
ing to your faith, be it done unto you. And their eyes 30
were opened, and Jesus strictly charged them, saying: See
that no man know this. But they going out, spread his 31
fame abroad in all that country.

And when they were gone out, behold they brought him 32
a dumb man, possessed with a devil. And after the devil 33
was cast out the dumb man spoke; and the multitudes won-
dered, saying: Never was the like seen in Israel. But the 34
Pharisees said: By the prince of devils he casteth out devils.

And Jesus went about all the cities and towns, teaching 35
in their synagogues, and preaching the gospel of the
kingdom and healing every disease, and every infirmity.
And seeing the multitudes, he had compassion on them, 36
because they were distressed and lying like sheep that
have no shepherd. Then he saith to his disciples: The 37
harvest indeed is great, but the labourers are few. Pray 38
ye therefore the Lord of the harvest, that he send forth
labourers into his harvest.

CHAPTER X

And having called his twelve disciples together, he gave
them power over unclean spirits, to cast them out
and to heal all manner of diseases and all manner of
infirmities. And the names of the twelve Apostles are 2
these: The first, Simon, who is called Peter, and Andrew
his brother, James the son of Zebedee, and John his 3
brother, Philip and Bartholomew, Thomas and Matthew
the publican, and James *the son* of Alphaeus, and Thaddeus,
Simon the Cananean, and Judas Iscariot, who also betrayed 4
him.

These twelve Jesus sent: commanding them, saying: 5
Go ye not into the way of the gentiles, and into the cities

of the Samaritans enter ye not; but go ye rather to the
lost sheep of the house of Israel. And going preach,
saying: The kingdom of heaven is at hand. Heal the sick,
raise the dead, cleanse the lepers, cast out devils: freely
have you received, freely give. Do not possess gold, nor
silver, nor money in your purses, nor scrip for your
journey, nor two coats, nor shoes, nor a staff; for the work-
man is worthy of his meat. And into whatsoever city or
town you shall enter, inquire who in it is worthy, and
there abide till you go thence. And when you come into
the house, salute it, saying: Peace be to this house. And
if that house be worthy, your peace shall come upon it;
but if it be not worthy, your peace shall return to you.
And whosoever shall not receive you nor hear your words:
going forth out of that house or city, shake off the dust
from your feet. Amen I say to you, it shall be more
tolerable for the land of Sodom and Gomorrha in the day
of judgment, than for that city.

Behold I send you as sheep in the midst of wolves. Be
ye therefore wise as serpents and simple as doves. But
beware of men. For they will deliver you up in councils,
and they will scourge you in their synagogues. And you
shall be brought before governors, and before kings for
my sake, for a testimony to them and to the gentiles.
But when they shall deliver you up, take no thought
how or what to speak: for it shall be given you in that
hour what to speak. For it is not you that speak, but the
Spirit of your Father that speaketh in you. The brother
also shall deliver up the brother to death, and the father
the son; and the children shall rise up against their parents
and shall put them to death. And you shall be hated by
all men for my name's sake: but he that shall persevere
unto the end, he shall be saved. And when they shall
persecute you in this city, flee into another. Amen I say
to you, you shall not finish all the cities of Israel, till the
Son of Man come.

The disciple is not above the master, nor the servant 24
above his lord. It is enough for the disciple that he be 25
as his master, and the servant as his lord. If they have
called the good-man of the house Beelzebub, how much
more them of his household? Therefore fear them not. 26
For nothing is covered that shall not be revealed; nor
hid, that shall not be known. That which I tell you in 27
the dark, speak ye in the light: and that which you hear
in the ear, preach ye upon the housetops. And fear ye not 28
them that kill the body, and are not able to kill the soul:
but rather fear him that can destroy both soul and body into
hell. Are not two sparrows sold for a farthing? and not one 29
of them shall fall on the ground without your Father. But 30
the very hairs of your head are all numbered. Fear 31
not therefore: better are you than many sparrows. Every 32
one therefore that shall confess me before men, I will also
confess him before my Father who is in heaven. But he 33
that shall deny me before men, I will also deny him before
my Father who is in heaven.

Do not think that I came to send peace upon earth: 34
I came not to send peace, but the sword. For I came to 35
set a man at variance against his father, and the daughter
against her mother, and the daughter-in-law against her
mother-in-law. And a man's enemies shall be they of his 36
own household. He that loveth father or mother more 37
than me, is not worthy of me; and he that loveth son or
daughter more than me, is not worthy of me. And he 38
that taketh not up his cross, and followeth me, is not
worthy of me. He that findeth his life, shall lose it: 39
and he that shall lose his life for me, shall find it.

He that receiveth you, receiveth me: and he that 40
receiveth me, receiveth him that sent me. He that 41
receiveth a prophet in the name of a prophet, shall
receive the reward of a prophet: and he that receiveth
a just man in the name of a just man, shall receive the
reward of a just man. And whosoever shall give to drink 42

to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

CHAPTER XI

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities.

2 Now when John had heard in prison the works of Christ,
3 sending two of his disciples, he said to him: Art thou
4 he that art to come, or look we for another? And Jesus making answer said to them: Go and relate to John what
5 you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again,
6 the poor have the gospel preached to them. And blessed is he that shall not be scandalized in me.

7 And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into
8 the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments are in the
9 houses of kings. But what went you out to see? A prophet?
10 Yea I tell you, and more than a prophet. For this is he of whom it is written: *Behold I send my Angel before thy*
11 *face, who shall prepare thy way before thee.* Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the

v. 2. From Christ's praise of the Baptist we conclude that John was not prompted by impatience or doubt in sending his disciples with their question to Christ, but rather that by the opportunity of coming in contact with Christ and seeing His miracles and hearing His words they might believe in Him and become His disciples.

v. 5. Isaias XXXV. 5, and LXI. 1.

v. 10. Mal. III. 1.

lesser in the kingdom of heaven is greater than he. And 12
from the days of John the Baptist until now, the kingdom
of heaven suffereth violence, and the violent bear it away.
For all the prophets and the law prophesied until John: 13
and if you will receive it, he is Elias that is to come. 14
He that hath ears to hear, let him hear. But whereunto 15, 16
shall I esteem this generation to be like? It is like to
children sitting in the market-place; who crying to their 17
companions, say: We have piped to you, and you have
not danced: we have lamented, and you have not mourned.
For John came neither eating nor drinking; and they say: 18
He hath a devil. The Son of Man came eating and 19
drinking, and they say: Behold a man that is a glutton
and a wine-drinker, a friend of publicans and sinners.
And wisdom is justified by her children.

Then began he to upbraid the cities, wherein were done 20
the most of his miracles, for that they had not done penance.
Woe to thee, Corozain, woe to thee, Bethsaida: for if in 21
Tyre and Sidon had been wrought the miracles that have
been wrought in you, they had long ago done penance in
sackcloth and ashes. But I say unto you, it shall be more 22
tolerable for Tyre and Sidon in the day of judgment, than
for you. And thou Capharnaum, shalt thou be exalted 23
up to heaven? Thou shalt go down even unto hell. For
if in Sodom had been wrought the miracles that have been
wrought in thee, perhaps it had remained unto this day.
But I say unto you, that it shall be more tolerable for the 24
land of Sodom in the day of judgment, than for thee.

At that time Jesus answered and said: I confess to thee, 25

v. 12. Most commentators interpret *violence* and *violent* as praiseworthy energy and laudable forcefulness; there is no slothful drifting into the Kingdom of God. Some, however, understand the words as referring to hostile assaults against the preaching both of the Baptist and of Christ. The Messianic Kingdom has indeed come, but has met with fierce opposition. Cf. Luke XVI. 16.

v. 14. Mal. IV. 5.

O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast
26 revealed them to little ones. Yea, Father; for so hath it
27 seemed good in thy sight. All things are delivered to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son and he to whom it shall please the Son to reveal *him.*
28 Come to me, all you that labour and are burdened, and
29 I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart:
30 and you shall find rest to your souls. For my yoke is sweet and my burden light.

CHAPTER XII

At that time Jesus went through the corn on the sabbath: and his disciples, being hungry, began to pluck the
2 ears and to eat. And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to
3 do on the sabbath days. But he said to them: Have you not read what David did when he was hungry, and
4 they that were with him; how he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with
5 him, but for the priests only? Or have ye not read in the law, that on the sabbath days the priests in the temple
6 break the sabbath, and are without blame? But I tell you
7 that there is here a greater than the temple. And if you knew what this meaneth: *I will have mercy, and not sacrifice:* you would never have condemned the innocent.
8 For the Son of Man is Lord even of the sabbath.
9 And when he had passed from thence, he came into
10 their synagogues. And behold there was a man who had a withered hand, and they asked him, saying: Is it

v. 7. Osee VI. 6.

lawful to heal on the sabbath days? that they might accuse him. But he said to them: What man shall there 11
be among you that hath one sheep: and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up? How much better is a man than a sheep? 12
Therefore it is lawful to do a good deed on the sabbath days. Then he saith to the man: Stretch forth thy hand. 13
And he stretched it forth, and it was restored to health even as the other.

And the Pharisees going out, made a consultation 14
against him, how they might destroy him. But Jesus, 15
knowing it, retired from thence: and many followed him, and he healed them all. And he charged them that they 16
should not make him known. That it might be fulfilled 17
which was spoken by Isaias the prophet, saying: *Behold* 18
my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my Spirit upon him, and he shall show judgment to the gentiles. He shall not 19
contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break, and 20
smoking flax he shall not extinguish: till he send forth judgment unto victory. And in his name the gentiles shall hope. 21

Then was offered to him one possessed with a devil, 22
blind and dumb: and he healed him, so that he spoke and saw. And all the multitudes were amazed, and said: 23
Is not this the son of David? But the Pharisees hearing 24
it, said: This man casteth not out devils but by Beelzebub, the prince of the devils. And Jesus knowing their thoughts, 25
said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is 26
divided against himself: how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your 27
children cast them out? Therefore they shall be your judges. But if I by the Spirit of God cast out devils, 28

vv. 18–21. Isaias XLII. 1–4.

29 then is the kingdom of God come upon you. Or how can
any one enter into the house of the strong and rifle his
goods, unless he first bind the strong? And then he will
30 rifle his house. He that is not with me, is against me:
31 and he that gathereth not with me, scattereth. There-
fore I say to you: Every sin and blasphemy shall be for-
given men, but the blasphemy of the Spirit shall not be
32 forgiven. And whosoever shall speak a word against
the Son of Man, it shall be forgiven him: but he that
shall speak against the Holy Ghost, it shall not be for-
given him neither in this world, nor in the world to come.
33 Either make the tree good and its fruit good: or make
the tree evil, and its fruit evil. For by the fruit the tree
34 is known. O generation of vipers, how can you speak
good things, whereas you are evil? For out of the abun-
35 dance of the heart the mouth speaketh. A good man out
of a good treasure bringeth forth good things: and an evil
man out of an evil treasure bringeth forth evil things.

v. 32. (Mark III. 28, Luke XII. 10). Those who spoke against Our Lord on account of His humble appearance as the Carpenter of Nazareth, who had not studied letters and whose Mother and brethren they knew and whom therefore they did not picture to themselves as the glorious Messias whom they expected, sinned indeed, but had a plea to mercy since their sin was one of human frailty. Those who, when faced by an evident divine miracle, attributed this very miracle to Beelzebub, sinned of sheer malice and, as far as in them lay, closed the door to mercy. By turning to sin the very means intended by God for their conversion, they frustrated the bestowal of the grace of repentance. If they repented, they would be forgiven, for no sin is beyond pardon for those who repent, but of its nature their sin led to final impenitence. They sinned against grace, i.e. against the Holy Ghost. In what cases God overrides by the sovereignty of His mercy even this natural tendency to final impenitence, must remain the secret of God. The general truth remains: for as much and as long as men resist the grace of God, they are beyond forgiveness, for only by the grace of God can they repent.

But I say unto you, that every idle word that men shall 36
speak, they shall render an account for it in the day of
judgment. For by thy words thou shalt be justified, 37
and by thy words thou shalt be condemned.

Then some of the Scribes and Pharisees answered him, 38
saying: Master, we would see a sign from thee. Who 39
answering said to them: An evil and adulterous genera-
tion seeketh a sign: and a sign shall not be given it, but the
sign of Jonas the prophet. For as Jonas was in the whale's 40
belly three days and three nights: so shall the Son of Man
be in the heart of the earth three days and three nights.
The men of Ninive shall rise in judgment with this 41
generation and shall condemn it: because they did penance
at the preaching of Jonas. And behold a greater than Jonas
here. The queen of the south shall rise in judgment 42
with this generation and shall condemn it: because she
came from the ends of the earth to hear the wisdom of
Solomon, and behold a greater than Solomon here. And 43
when an unclean spirit is gone out of a man, he walketh
through dry places seeking rest, and findeth none. Then 44
he saith: I will return into my house from whence I
came out. And coming he findeth it empty, swept, and
garnished. Then he goeth, and taketh with him seven 45
other spirits more wicked than himself, and they enter in

vv. 43-45. Having rebutted the accusation of driving out devils by Beelzebub, Christ warns His hearers that the devil driven out may return to his former home if he finds it unoccupied, swept and furnished ready for any casual occupant. The devil is driven as it were by burning thirst of envy to occupy human beings. Away from them in the desert he is as in a waterless place and restlessly wanders in the hope of invading a human soul. This is a general principle, but the passage is also prophetic of the future of the Jewish people. Christ and His Apostles drove out the devils, but the devils returned, since the people laid themselves open to their invasion; having rejected the Messias, their house was left desolate and ready for possession by the Evil Spirit.

and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

46 As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak
47 to him. And one said unto him: Behold thy mother
48 and thy brethren stand without, seeking thee. But he answering him that told him, said: Who is my mother,
49 and who are my brethren? And stretching forth his hand towards his disciples, he said: Behold my mother
50 and my brethren. For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.

CHAPTER XIII

The same day Jesus, going out of the house, sat by
2 the sea side. And great multitudes were gathered together unto him, so that he went up into a boat and
3 sat: and all the multitude stood on the shore. And he spoke to them many things in parables, saying: Behold
4 the sower went forth to sow. And whilst he soweth some fell by the way side, and the birds of the air came and
5 ate them up. And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth.
6 And when the sun was up they were scorched: and
7 because they had not root, they withered away. And others fell among thorns: and the thorns grew up and
8 choked them. And others fell upon good ground: and they brought forth fruit, some an hundred fold, some
9 sixty fold, and some thirty fold. He that hath ears to hear let him hear.

10 And his disciples came and said to him: Why speakest

v. 10. (Mark IV. 10, Luke VIII. 9). The *mystery of the kingdom of heaven* was God's plan to bring salvation to

thou to them in parables? Who answered and said to 11
them: Because to you it is given to know the mysteries
of the kingdom of heaven: but to them it is not given.
For he that hath, to him shall be given, and he shall 12
abound: but he that hath not, from him shall be taken
away that also which he hath. Therefore do I speak 13
to them in parables: because seeing they see not, and
hearing they hear not, neither do they understand.
And the prophecy of Isaias is fulfilled in them, who 14
saith: *By hearing you shall hear, and shall not understand:*
and seeing you shall see, and shall not perceive. For the 15
heart of this people is grown gross, and with their ears they
have been dull of hearing, and their eyes they have shut:
lest at any time they should see with their eyes, and hear
with their ears, and understand with their heart, and be
converted, and I should heal them.

But blessed are your eyes because they see, and your 16
ears because they hear. For, amen I say to you, many 17
prophets and just men have desired to see the things that
you see, and have not seen them: and to hear the things
that you hear and have not heard them. Hear you there- 18

men through the death of Christ, who came on earth to suffer and die and thus to establish the Kingdom of Heaven. This mystery had to be put to the crowds in a veiled way. Not, indeed, that the purpose of the parables was to hide the truth. They were intended to give to the crowd as much instruction as they could understand or was good for them to receive, but in such a way as would fit in with God's plan of man's salvation through the death of Christ. Only to the Apostles did Christ unveil the whole truth that God's reign on earth was to be established through the atonement on the Cross. These verses do not, therefore, primarily contain a sentence of condemnation on the Jewish people, though for men of ill will and of culpable ignorance the teaching by means of parables was the occasion of their rejection of Christ as the expected Messias.

vv. 14-15. Isaias VI. 9-10.

19 fore the parable of the sower. When any one heareth
the word of the kingdom, and understandeth it not, there
cometh the wicked one and catcheth away that which was
sown in his heart: this is he that received the seed by the
20 way side. And he that received the seed upon stony
ground is he that heareth the word, and immediately
21 receiveth it with joy. Yet hath he not root in himself,
but is only for a time: and when there ariseth tribulation
and persecution because of the word, he is presently
22 scandalized. And he that received the seed among thorns
is he that heareth the word, and the care of this world and
the deceitfulness of riches choketh up the word, and he
23 becometh fruitless. But he that received the seed upon
good ground is he that heareth the word, and under-
standeth, and beareth fruit, and yieldeth the one an
hundred fold, and another sixty and another thirty.
24 Another parable he proposed to them, saying: The
kingdom of heaven is likened to a man that sowed good
25 seed in his field. But while men were asleep, his enemy
came and oversowed cockle among the wheat, and went
26 his way. And when the blade was sprung up and had
brought forth fruit, then appeared also the cockle.
27 And the servants of the good-man of the house coming
said to him: Sir, didst thou not sow good seed in thy
28 field? Whence then hath it cockle? And he said to them:
An enemy hath done this. And the servants said to him:
29 Wilt thou that we go and gather it up? And he said:
No, lest perhaps, gathering up the cockle, you root up the
30 wheat also together with it. Suffer both to grow until
the harvest, and in the time of the harvest I will say to
the reapers: Gather up first the cockle and bind it into
bundles to burn, but the wheat gather ye into my barn.
31 Another parable he proposed to them, saying: The
kingdom of heaven is like to a grain of mustard-seed, which
32 a man took and sowed in his field. Which is the least indeed
of all seeds, but when it is grown up it is greater than all

herbs and becometh a tree, so that the birds of the air come and dwell in the branches thereof.

Another parable he spoke to them: The kingdom of 33
heaven is like to leaven which a woman took and hid in three measures of meal, until the whole was leavened.

All these things Jesus spoke in parables to the multi- 34
tudes: and without parables he did not speak to them;
that it might be fulfilled which was spoken by the prophet, 35
saying: *I will open my mouth in parables, I will utter things hidden from the foundation of the world.*

Then having sent away the multitudes, he came into 36
the house, and his disciples came to him, saying: Expound
to us the parable of the cockle of the field. Who made 37
answer and said to them: He that soweth the good seed
is the Son of Man. And the field is the world. And 38
the good seed are the children of the kingdom. And the
cockle are the children of the wicked one. And the enemy 39
that sowed them, is the devil. But the harvest is the end
of the world. And the reapers are the Angels. Even as 40
cockle therefore is gathered up, and burnt with fire: so
shall it be at the end of the world. The Son of Man shall 41
send his Angels, and they shall gather out of his kingdom
all scandals, and them that work iniquity, and shall 42
cast them into the furnace of fire. There shall be weeping
and gnashing of teeth. Then shall the just shine as the 43
sun in the kingdom of their Father. He that hath ears
to hear, let him hear.

The kingdom of heaven is like unto a treasure hidden 44
in a field. Which a man having found, hid it, and for joy
thereof goeth, and selleth all that he hath, and buyeth
that field.

Again the kingdom of heaven is like to a merchant 45
seeking good pearls. Who when he had found one pearl 46
of great price, went his way and sold all that he had, and
bought it.

v. 35. Psalm LXXVII. 2.

47 Again the kingdom of heaven is like to a net cast into
the sea, and gathering together of all kinds of fishes.
48 Which, when it was filled, they drew out, and sitting by
the shore, they chose out the good into vessels, but the
49 bad they cast forth. So shall it be at the end of the world.
The Angels shall go out, and shall separate the wicked
50 from among the just; and shall cast them into the
furnace of fire. There shall be weeping and gnashing of
teeth.
51 Have ye understood all these things? They say to him:
52 Yes. He said unto them: Therefore every scribe instructed
in the kingdom of heaven is like to a man that is a house-
holder, who bringeth forth out of his treasure new things
and old.
53 And it came to pass, when Jesus had finished these
54 parables, he passed from thence; and coming into his
own country, he taught them in their synagogues, so that
they wondered and said: How came this man by this
55 wisdom and miracles? Is not this the carpenter's son?
Is not his mother called Mary, and his brethren James, and
56 Joseph, and Simon, and Jude; and his sisters, are they
not all with us? Whence therefore hath he all these things?
57 And they were scandalized in his regard. But Jesus said
to them: A prophet is not without honour, save in his
58 own country and in his own house. And he wrought not
many miracles there, because of their unbelief.

CHAPTER XIV

At that time Herod the Tetrarch heard the fame of
2 Jesus. And he said to his servants: This is John
the Baptist: he is risen from the dead, and therefore
3 mighty works shew forth themselves in him. For Herod
had apprehended John and bound him, and put him into
4 prison, because of Herodias, his brother's wife. For

John said to him: It is not lawful for thee to have her.
And having a mind to put him to death, he feared the 5
people: because they esteemed him as a prophet. But 6
on Herod's birthday, the daughter of Herodias danced
before them and pleased Herod. Whereupon he promised 7
with an oath, to give her whatsoever she would ask of
him. But she being instructed before by her mother, 8
said: Give me here in a dish the head of John the Baptist.
And the king was struck sad: yet because of his oath, and 9
for them that sat with him at table, he commanded it to
be given. And he sent and beheaded John in the prison. 10
And his head was brought in a dish: and it was given to 11
the damsel and she brought it to her mother. And his 12
disciples came and took the body and buried it and came
and told Jesus. Which when Jesus had heard, he retired 13
from thence by a boat into a desert place apart, and the
multitudes having heard of it, followed him on foot out
of the cities.

And he coming forth saw a great multitude, and had 14
compassion on them, and healed their sick. And when it 15
was evening, his disciples came to him, saying: This is a
desert place, and the hour is now passed: send away the
multitudes, that going into the towns they may buy
themselves victuals. But Jesus said to them: They have 16
no need to go: give you them to eat. They answered 17
him: We have not here but five loaves, and two fishes. He 18
said to them: Bring them hither to me. And when he 19
had commanded the multitude to sit down upon the grass,
he took the five loaves and the two fishes, and looking
up to heaven, he blessed and brake, and gave the loaves
to his disciples, and the disciples to the multitudes.
And they did all eat and were filled. And they took up 20
what remained, twelve full baskets of fragments. And 21
the number of them that did eat was five thousand men,
besides women and children.

And forthwith Jesus obliged his disciples to go up 22

into the boat and to go before him over the water, till
23 he dismissed the people. And having dismissed the
multitude, he went into a mountain alone to pray. And
24 when it was evening, he was there alone. But the boat
in the midst of the sea was tossed with the waves: for the
25 wind was contrary. And in the fourth watch of the
26 night, he came to them walking upon the sea. And they
seeing him walking upon the sea, were troubled, saying:
27 It is an apparition. And they cried out for fear. And
immediately Jesus spoke to them, saying: Be of good
28 heart. It is I. Fear ye not. And Peter making answer
said: Lord, if it be thou, bid me come to thee upon the
29 waters. And he said: Come. And Peter going down out
of the boat, walked upon the water to come to Jesus.
30 But seeing the wind strong, he was afraid: and when he
31 began to sink he cried out, saying: Lord, save me. And
immediately Jesus, stretching forth his hand, took hold
of him and said to him: O thou of little faith, why didst
32 thou doubt? And when they were come up into the boat
33 the wind ceased. And they that were in the boat came
and adored him, saying: Indeed thou art the Son of
God.

34 And having passed the water, they came into the
35 country of Genesar. And when the men of that place
had knowledge of him, they sent into all that country and
36 brought to him all that were diseased. And they besought
him that they might touch but the hem of his garment.
And as many as touched, were made whole.

v. 34. Genesar. The better supported reading has Genesareth, here and in Mark and Luke; but Genesar was certainly the current name for the lake and its adjoining plain for many generations. Cf. I Macc. XI. 67. Genesareth was either the more common form used in the days of the Apostles or the name of a village in the plain of Genesar, which probably means Prince's Garden.

CHAPTER XV

Then came to him from Jerusalem Scribes and
Pharisees, saying: Why do thy disciples transgress 2
the tradition of the ancients? For they wash not their
hands when they eat bread. But he answering, said to 3
them: Why do you also transgress the commandment of
God for your tradition? For God said: *Honour thy father* 4
and mother: And: *He that shall curse father or mother,*
let him die the death. But you say: Whosoever shall say 5
to father or mother, the gift whatsoever proceedeth from
me, shall profit thee. And he shall not honour his father 6
or his mother: and you have made void the commandment
of God for your tradition. Hypocrites, well hath Isaias 7
prophesied of you, saying: *This people honoureth me* 8
with their lips: but their heart is far from me. And in 9
vain do they worship me, teaching doctrines and command-
ments of men.

And having called together the multitudes unto him, 10
he said to them: Hear ye and understand. Not that which 11
goeth into the mouth, defileth a man: but what cometh
out of the mouth, this defileth a man. Then came his 12
disciples, and said to him: Dost thou know that the
Pharisees, when they heard this word, were scandalized?
But he answering said: Every plant which my heavenly 13
Father hath not planted, shall be rooted up. Let them 14

v. 4. Exod. XX. 12, Deut. V. 16.

v. 6. Anything rendered by vow sacred to God was forbidden as to common use, hence, according to Pharisaic custom, a man by vowing to God whatsoever might be of profit to his parents from him, rendered the thing useless to them. It became, so to say, taboo to them, though not to himself, as he could dispose of it as he liked. *A gift* (or as St. Mark writes KORBAN, c. VII. 11); a sacred, vowed gift to God.

vv. 8–9. Isaias XXIX. 13.

alone: they are blind, and leaders of the blind. And if the
15 blind lead the blind, both fall into the pit. And Peter
16 answering said to him: Expound to us this parable. But
17 he said: Are you also yet without understanding? Do you not understand that whatsoever entereth into the mouth goeth into the belly, and is cast out into the privy?
18 But the things which proceed out of the mouth come forth from the heart, and those things defile a man.
19 For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blas-
20 phemies. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

21 And Jesus went from thence, and retired into the
22 coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou son of David:
23 my daughter is grievously troubled by a devil. Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after
24 us. And he answering, said: I was not sent but to the
25 sheep that are lost of the house of Israel. But she came
26 and adored him, saying: Lord, help me. Who answering, said: It is not good to take the bread of the children and
27 to cast it to the dogs. But she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of
28 their masters. Then Jesus answering, said to her: O woman, great is thy faith; be it done to thee as thou wilt: and her daughter was cured from that hour.

29 And when Jesus had passed away from thence, he came nigh the sea of Galilee: and going up into a mountain,
30 he sat there. And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others; and they cast them down at
31 his feet, and he healed them; so that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.

And Jesus called together his disciples and said: 32
I have compassion on the multitudes, because they continue with me now three days and have not what to eat: and I will not send them away fasting, lest they faint in the way. And the disciples say unto him: Whence then should we 33
have so many loaves in the desert as to fill so great a multitude? And Jesus said to them: How many loaves 34
have you? But they said: Seven, and a few little fishes. And he commanded the multitude to sit down upon the 35
ground. And taking the seven loaves and the fishes and 36
giving thanks, he brake and gave to his disciples, and the disciples gave to the people. And they did all eat, 37
and had their fill. And they took up seven baskets full, of what remained of the fragments. And they that did 38
eat were four thousand men, besides children and women. And having dismissed the multitude, he went up into 39
a boat and came into the coasts of Magedan.

CHAPTER XVI

And there came to him the Pharisees and Sadducees tempting; and they asked him to show them a sign from heaven. But he answered and said to them: When 2
it is evening, you say: It will be fair weather, for the sky is red. And in the morning: To-day *there will be* a storm, 3
for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times? A wicked and adulterous generation 4
seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them and went away.

And when his disciples were come over the water, 5
they had forgotten to take bread. Who said to them: 6
Take heed and beware of the leaven of the Pharisees and Sadducees. But they thought within themselves, 7
saying: Because we have taken no bread. And Jesus 8

knowing it, said: Why do you think within yourselves, O
9 ye of little faith, for that you have no bread? Do you
not yet understand, neither do you remember the five
loaves among five thousand men, and how many baskets
10 you took up? Nor the seven loaves, among four thousand
11 men, and how many baskets you took up? Why do you not
understand that it was not concerning bread I said to you:
Beware of the leaven of the Pharisees and Sadducees.
12 Then they understood that he said not that they should
beware of the leaven of bread, but of the doctrine of the
Pharisees and Sadducees.

13 And Jesus came into the quarters of Caesarea Philippi;
and he asked his disciples, saying: Whom do men say
14 that the Son of Man is? But they said: Some John the
Baptist, and other some Elias, and others Jeremias, or
15 one of the prophets. Jesus saith to them: But whom
16 do you say that I am? Simon Peter answered and said:
17 Thou art Christ the Son of the living God. And Jesus
answering, said to him: Blessed art thou Simon Bar-Jona:
because flesh and blood hath not revealed it to thee, but
18 my Father who is in heaven. And I say to thee: That
thou art Peter; and upon this rock I will build my church,

v. 18. In Greek, *Petra* (rock) is a feminine noun; in order to make it suitable for a man's name, it is given a masculine ending: *Petros* in Greek, *Petrus* in Latin. From John I. 42 we learn the Aramaic word actually used by Christ, i.e. *Cepha.* The Aramaic word admits of no alteration of its ending from feminine to masculine. St. Paul uses the Aramaic term *Cepha* eight times in his Epistles. The term *Petros* occurs some 150 times in the New Testament. The Evangelists use the Apostle's personal name, Simon, without Peter, when referring to domestic affairs: Simon's brother, mother-in-law, house, ship, and on a few other occasions. Christ Himself normally uses the name Simon, but when foretelling his fall (Luke XXII. 34) He said: " I say to thee Peter, the cock shall not crow this day . . .", although immediately before He had used the name Simon. The Angel at the Resurrection uses the

and the gates of hell shall not prevail against it. And 19
I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. Then he 20
commanded his disciples that they should tell no one that he was Jesus the *Christ*.

From that time Jesus began to show to his disciples 21
that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests: and be put to death, and the third day rise again. And Peter 22
taking him, began to rebuke him, saying: Lord, be it far

name Peter: " tell his disciples and Peter " (Mark XVI. 7) either because to the women the Apostle was already better known by that name or because he wished to show respect to that divinely bestowed title. No distinction of meaning between *Petros* and *Petra* in Matt. XVI. 18 can reasonably be maintained, since Christ cannot have meant: Thou art X and upon this Y I will build My Church. Moreover by the bestowal of the keys of the Kingdom on Peter, the import of Peter's title is clearly indicated.

My Church. The Greek word: *ecclesia* (whence the English word: ecclesiastic) is a technical term for an organized authoritative body, see the remark of the town-clerk of Ephesus in Acts XIX. 39; a mere multitude, even though of one mind, is not an *ecclesia*. Christ's *ecclesia* or Church is evidently a visible institution on earth, since whatever Peter looses on earth is loosed in heaven. In the Gospels the Kingdom of God (or as St. Matthew is wont to say: of heaven) is taken in a three-fold sense, first: the reign of God in the hearts of men, thy kingdom come; second: the full consummation of God's plan for creation in the life hereafter; third: the visible institution founded on earth by Christ for the maintenance and spread of the revealed truth and the bestowal of grace for the salvation of souls. In this visible, but supernatural society, indwelt by the Spirit of Christ, Peter is to wield supreme authority in the name of Christ; he wields on earth the Keys of the Kingdom of Heaven.

23 from thee, this shall not be unto thee. Who turning said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are
24 of God, but the things that are of men. Then Jesus said to his disciples: If any man will come after me, let him
25 deny himself and take up his cross and follow me. For he that will save his life shall lose it: and he that shall lose
26 his life for my sake shall find it. For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?
27 For the Son of Man shall come in the glory of his Father with his Angels: and then will he render to every man
28 according to his works. Amen I say to you, there are some of them that stand here, that shall not taste death till they see the Son of Man coming in his kingdom.

CHAPTER XVII

And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them
2 up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun: and his
3 garments became white as snow. And behold there appeared to them Moses and Elias talking with him.
4 And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.
5 And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying:

v. 23. Satan, thou art a scandal to me. 'Satan' is a Hebrew word meaning Opponent, Adversary, and is the usual term for the Devil as the great opponent and adversary of God and men. Peter, out of tenderness of human affection trying to prevent Our Lord going to His death, acts as an opponent and thwarter of God's plans, and as a tempter of Christ not to do His Father's will.

This is my beloved Son in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their 6
face, and were very much afraid. And Jesus came and 7
touched them; and said to them: Arise, and fear not.
And they lifting up their eyes, saw no one but only 8
Jesus.

And as they came down from the mountain, Jesus 9
charged them, saying: Tell the vision to no man till the
Son of Man be risen from the dead. And his disciples 10
asked him, saying: Why then do the Scribes say that Elias
must come first? But he answering, said to them: Elias 11
indeed shall come, and restore all things. But I say to 12
you, that Elias is already come, and they knew him not,
but have done unto him whatsoever they had a mind.
So also the Son of Man shall suffer from them. Then 13
the disciples understood that he had spoken to them of
John the Baptist.

And when he was come to the multitude, there came 14
to him a man falling down on his knees before him,
saying: Lord, have pity on my son, for he is a lunatic
and suffereth much: for he falleth often into the fire, and
often into the water. And I brought him to thy disciples, 15
and they could not cure him. Then Jesus answered and 16
said: O unbelieving and perverse generation, how long
shall I be with you? How long shall I suffer you? Bring
him hither to me. And Jesus rebuked him, and the 17
devil went out of him, and the child was cured from
that hour. Then came the disciples to Jesus secretly, and 18
said: Why could not we cast him out? Jesus said to them: 19
Because of your unbelief. For, amen I say to you, if you
have faith as a grain of mustard-seed, you shall say to
this mountain: Remove from hence thither, and it shall
remove: and nothing shall be impossible to you. But 20
this kind is not cast out but by prayer and fasting.

And when they abode together in Galilee, Jesus said 21
to them: The Son of Man shall be betrayed into the

22 hands of men; and they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.
23 And when they were come to Capharnaum, they that received the didrachmas came to Peter and said to him:
24 Doth not your master pay the didrachmas? He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? Of their own children, or of strangers?
25 And he said: Of strangers. Jesus said to him: Then the
26 children are free. But that we may not scandalize them, go to the sea and cast in a hook, and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that and give it to them for me and thee.

CHAPTER XVIII

At that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greater in the kingdom of
2 heaven? And Jesus calling unto him a little child, set
3 him in the midst of them, and said: Amen I say to you, unless you be converted and become as little children,
4 you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child,
5 he is the greater in the kingdom of heaven. And he that

vv. 23–26. Didrachma: a Greek coin roughly equivalent to our florin or two shilling piece, which was demanded from every male Jew throughout the world for the upkeep of the Temple, being the half-shekel ordered in Exodus XXX. 13. Since the money was claimed for the maintenance of the public worship of God, God the Son was evidently not included in the demand; but Christ paid, lest men should be scandalized by His refusal. St. Peter had shortly before proclaimed Christ Son of the living God, so that he at least should have understood Christ's meaning. Paying for Himself and Peter Christ stressed the official privileged status of St. Peter. The stater had a value of two didrachmas.

shall receive one such little child in my name, receiveth me. But he that shall scandalize one of these little ones 6
that believe in me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the 7
world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh. And if thy hand or thy foot scandalize 8
thee, cut it off and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy 9
eye scandalize thee, pluck it out and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. See that you 10
despise not one of these little ones: for I say to you, that their Angels in heaven always see the face of my Father who is in heaven. For the Son of Man is come 11
to save that which was lost. What think you? If a man 12
have an hundred sheep and one of them should go astray, doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray? And if it so be that 13
he find it: Amen I say to you, he rejoiceth more for that than for the ninety-nine that went not astray. Even so 14
it is not the will of your Father who is in heaven that one of these little ones should perish.

But if thy brother shall offend against thee, go and 15
rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not 16
hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if 17
he will not hear the church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever 18
you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven. Again I say to you, that if two of you shall 19

consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by my Father who is
20 in heaven. For where there are two or three gathered together in my name, there am I in the midst of them.
21 Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him?
22 Till seven times? Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.
23 Therefore is the kingdom of heaven likened to a king who
24 would take an account of his servants. And when he had begun to take the account, one was brought to him that
25 owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold and his wife and children and all that he had, and
26 payment to be made. But that servant falling down besought him, saying: Have patience with me, and I will
27 pay thee all. And the lord of that servant, being moved
28 with pity, let him go and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him he throttled him, saying: Pay what
29 thou owest. And his fellow-servant falling down besought him, saying: Have patience with me, and I will pay thee
30 all. And he would not: but went and cast him into
31 prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved, and
32 they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me;

v. 20. To be gathered together in Christ's name means to be gathered with His approval, sanction and authority. Hence it does not suffice for unauthorized individuals claiming the Christian name, to come together for prayer and worship apart from the Church which Christ founded, and in opposition to her. Such gatherings cannot, on the strength of this text, claim to have Christ in the midst of them.

shouldst not thou then have had compassion also on thy 33
fellow-servant, even as I had compassion on thee? And 34
his lord, being angry, delivered him to the torturers
until he paid all the debt. So also shall my heavenly 35
Father do to you, if you forgive not every one his brother
from your hearts.

CHAPTER XIX

And it came to pass when Jesus had ended these words,
he departed from Galilee and came into the coasts
of Judea, beyond Jordan. And great multitudes followed 2
him: and he healed them there.

And there came to him the Pharisees tempting him, 3
saying: Is it lawful for a man to put away his wife for every
cause? Who answering, said to them: Have ye not 4
read that he who made man from the beginning, made
them male and female? And he said: *For this cause shall* 5
a man leave father and mother, and shall cleave to his
wife, and they two shall be in one flesh. Therefore now 6
they are not two, but one flesh. What therefore God
hath joined together, let no man put asunder. They say 7
to him: Why then did Moses command to give a bill of
divorce and to put away? He saith to them: Because 8
Moses by reason of the hardness of your heart permitted
you to put away your wives: but from the beginning it was
not so. And I say to you, that whosoever shall put away 9

v. 4. Gen. I. 27. *v.* 5. Gen. II. 24.

v. 9. The reason here given for disallowing divorce is slightly different from that given in Chap. V. 32. Here the first reason given is that the husband himself commits adultery if he marry another, but there the first reason given is that the husband makes the dismissed woman commit adultery. Fundamentally the underlying reason is the same, viz. the dismissal does not break the bond of matrimony. If the bond were broken the wife would not commit adultery in marrying another, nor the husband if he entered into another union.

his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry
10 her that is put away, committeth adultery. His disciples say unto him: If the case of a man with his wife be so, it
11 is not expedient to marry. Who said to them: All men
12 take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made so by men: and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take *it*.

13 Then were little children presented to him, that he should impose hands upon them and pray. And the
14 disciples rebuked them. But Jesus said to them: Suffer the little children and forbid them not to come to me:
15 for the kingdom of heaven is for such. And when he had imposed hands upon them, he departed from thence.

16 And behold one came and said to him: Good master, what good shall I do that I may have life everlasting?
17 Who said to him: Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep
18 the commandments. He said to him: Which? And Jesus said: *Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false*
19 *witness. Honour thy father and thy mother.* And: *Thou*
20 *shalt love thy neighbour as thyself.* The young man saith to him: All these have I kept from my youth, what is
21 yet wanting to me? Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow
22 me. And when the young man had heard this word, he went away sad: for he had great possessions.

v. 12. Made themselves eunuchs, not, indeed, physically by bodily mutilation, but spiritually by vow or by firm purpose of continency.

v. 18. Exod. XX. 13.

Then Jesus said to his disciples: Amen I say to you, 23
that a rich man shall hardly enter into the kingdom of
heaven. And again I say to you: It is easier for a camel 24
to pass through the eye of a needle, than for a rich man
to enter into the kingdom of heaven. And when they 25
had heard this, the disciples wondered very much, saying:
Who then can be saved? And Jesus beholding, said to 26
them: With men this is impossible: but with God all
things are possible. Then Peter answering, said to him: 27
Behold we have left all things, and have followed thee:
what therefore shall we have? And Jesus said to them: 28
Amen I say to you, that you, who have followed me, in
the regeneration when the Son of Man shall sit on the
seat of his majesty, you also shall sit on twelve seats
judging the twelve tribes of Israel. And every one that 29
hath left house, or brethren or sisters, or father or mother,
or wife or children, or lands for my name's sake, shall
receive an hundred-fold, and shall possess life everlasting.
And many that are first shall be last: and the last shall 30
be first.

CHAPTER XX

The kingdom of heaven is like to an householder who
went out early in the morning to hire labourers into
his vineyard. And having agreed with the labourers for 2

v. 24. There exists in Greek the word *kamilos*, a sailor's term for a rope of a cable. Many think that this word is meant here, and not *kamelos*, the Greek for camel. The words *kamilos* and *kamelos* would sound practically the same in Greek. On the other hand the Arabs have an expression: passing an elephant through the eye of a needle. The Jews may have had a similar phrase. It is clearly a colloquial exaggeration for something which is exceedingly difficult.

vv. 1–16. This parable has a double reference. It can be applied to the relation of Jew to Gentile in their reception into the Kingdom of God. The children of Abraham had served God for 2,000 years, yet they received no more than the

3 a penny a day, he sent them into his vineyard. And going
out about the third hour, he saw others standing in the
4 market place idle. And he said to them: Go you also
into my vineyard, and I will give you what shall be just.
5 And they went their way. And again he went out about
the sixth and the ninth hour: and did in like manner.
6 But about the eleventh hour he went out and found
others standing, and he saith to them: Why stand you
7 here all the day idle? They say to him: Because no man
hath hired us. He saith to them: Go you also into my
8 vineyard. And when evening was come, the lord of the
vineyard saith to his steward: Call the labourers and pay
them their hire, beginning from the last even to the first.
9 When therefore they were come that came about the
10 eleventh hour, they received every man a penny. But
when the first also came, they thought that they should
receive more: and they also received every man a penny.
11 And receiving *it* they murmured against the master of
12 the house, saying: These last have worked *but* one hour,
and thou hast made them equal to us that have borne the
13 burden of the day and the heats. But he answering, said
to one of them: Friend, I do thee no wrong: didst thou
14 not agree with me for a penny? Take what is thine, and
go thy way: I will also give to this last even as to thee.
15 Or is it not lawful for me to do what I will? Is thy eye

Gentiles, who entered in at the eleventh hour. But it can also apply to the reward of individual Christians, some of whom receive their eternal reward after little external work in the service of God, some only after long protracted and intense service. God does not measure His reward according to externally achieved work, but according to the internal correspondence of the human will to the supernatural graces received. The measure of these graces depends on God's free choice. Since the reward is the Beatific Vision in heaven, it always immeasurably exceeds man's merits, whether life be long or short, after much external achievement or little.

evil, because I am good? So shall the last be first, and the 16
first last. For many are called, but few chosen.

And Jesus going up to Jerusalem, took the twelve 17
disciples apart and said to them: Behold, we go up to 18
Jerusalem, and the Son of Man shall be betrayed to the
chief priests and the scribes, and they shall condemn
him to death. And shall deliver him to the gentiles to 19
be mocked, and scourged, and crucified, and the third
day he shall rise again.

Then came to him the mother of the sons of Zebedee 20
with her sons, adoring and asking something of him.
Who said to her: What wilt thou? She saith to him: 21
Say that these my two sons may sit, the one on thy right
hand, and the other on thy left, in thy kingdom. And 22
Jesus answering, said: You know not what you ask. Can
you drink the chalice that I shall drink? They say to him:
We can. He saith to them: My chalice indeed you shall 23
drink: but to sit on my right or left hand is not mine to
give to you, but to them for whom it is prepared by my
Father. And the ten, hearing it, were moved with 24
indignation against the two brethren. But Jesus called 25
them to him, and said: You know that the princes of the
gentiles lord it over them: and they that are the greater
exercise power upon them. It shall not be so among 26
you, but whosoever will be the greater among you, let
him be your minister. And he that will be first among 27
you shall be your servant. Even as the Son of Man is 28
not come to be ministered unto, but to minister and to
give his life a redemption for many.

And when they went out from Jericho, a great multi- 29
tude followed him. And behold two blind men sitting 30
by the way side, heard that Jesus passed by, and they
cried out, saying: O Lord, thou son of David, have
mercy on us. And the multitude rebuked them that 31
they should hold their peace. But they cried out the
more, saying: O Lord, thou son of David, have mercy

32 on us. And Jesus stood, and called them, and said:
33 What will ye that I do to you? They say to him: Lord,
34 that our eyes be opened. And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

CHAPTER XXI

And when they drew nigh to Jerusalem and were come to Bethphage, unto Mount Olivet, then Jesus sent
2 two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her: loose *them* and bring *them*
3 to me. And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will
4 let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying:
5 *Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass and a colt, the foal of*
6 *her that is used to the yoke.* And the disciples, going,
7 did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and
8 made him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the
9 trees, and strewed them in the way. And the multitudes that went before and that followed, cried saying: *Hosanna to the son of David: Blessed is he that cometh in the name*
10 *of the Lord: Hosanna in the highest.* And when he was come into Jerusalem the whole city was moved, saying:
11 Who is this? And the people said: This is Jesus the prophet, from Nazareth of Galilee.
12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers and the chairs

v. 5. Isaias LXII. 11, Zach. IX. 9.
v. 9. Psalm CXVII. 26.

of them that sold doves. And he saith to them: It is 13
written, *My house shall be called the house of prayer: but you have made it a den of thieves.*

And there came to him the blind and the lame in the 14
temple; and he healed them. And the chief priests and 15
scribes, seeing the wonderful things that he did, and the children crying in the temple, and saying: *Hosanna to the son of David*, were moved with indignation, and said 16
to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: *Out of the mouth of infants and of sucklings thou hast perfected praise?* And 17
leaving them, he went out of the city into Bethania, and remained there.

And in the morning returning into the city, he was 18
hungry. And seeing a certain fig tree by the way side, 19
he came to it and found nothing on it but leaves only, and he said to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away. And the disciples seeing it, wondered, saying: 20
How is it presently withered away? And Jesus answering 21
said to them: Amen I say to you, if you shall have faith and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain: Take up and cast thyself into the sea, it shall be done. And all 22
things whatsoever you shall ask in prayer, believing, you shall receive.

And when he was come into the temple, there came 23
to him as he was teaching, the chief priests and ancients of the people, saying: By what authority dost thou these things? And who hath given thee this authority? Jesus answering said to them: I also will ask you one 24
word, which if you shall tell me, I will also tell you by what authority I do these things. The baptism of John 25

v. 13. Isaias LVI. 7. Jer. VII. 11.
v. 16. Psalm VIII. 3.
v. 19. See note to Mark XI. 12–14.

whence was it? From heaven, or from men? But they
26 thought within themselves, saying: If we shall say from heaven, he will say to us: Why then did you not believe him? But if we shall say from men, we are afraid of the
27 multitude: for all held John as a prophet. And answering Jesus they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.

28 But what think you? A certain man had two sons, and coming to the first, he said: Son, go work to-day
29 in my vineyard. And he answering, said: I will not. But afterwards, being moved with repentance, he went.
30 And coming to the other he said in like manner. And
31 he answering, said: I go, Sir, and went not. Which of the two did the father's will? They say to him: The first. Jesus said to them: Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before
32 you. For John came to you in the way of justice and you did not believe him. But the publicans and the harlots believed him: but you seeing it, did not even afterwards repent, that you might believe him.

33 Hear ye another parable: There was a man a householder, who planted a vineyard and made a hedge round about it, and dug in it a press and built a tower, and let it out to husbandmen: and went into a strange country.
34 And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the
35 fruits thereof. And the husbandmen, laying hands on his servants, beat one, and killed another, and stoned
36 another. Again he sent other servants more than the
37 former: and they did to them in like manner. And last of all he sent to them his son, saying: They will reverence
38 my son. But the husbandmen, seeing the son, said among themselves: This is the heir, come, let us kill him, and
39 we shall have his inheritance. And taking him, they cast
40 him forth out of the vineyard and killed him. When

therefore the lord of the vineyard shall come, what will
he do to those husbandmen? They say to him: He 41
will bring those evil men to an evil end: and will let out
his vineyard to other husbandmen that shall render him
the fruit in due season. Jesus saith to them: Have you 42
never read in the Scriptures: *The stone which the builders*
rejected, the same is become the head of the corner? By
the Lord this has been done, and it is wonderful in our eyes.
Therefore I say to you, that the kingdom of God shall 43
be taken from you, and shall be given to a nation yielding
the fruits thereof. And whosoever shall fall on this stone, 44
shall be broken: but on whomsoever it shall fall, it shall
grind him to powder.

And when the chief priests and Pharisees had heard 45
his parables, they knew that he spoke of them. And 46
seeking to lay hands on him, they feared the multitudes:
because they held him as a prophet.

CHAPTER XXII

And Jesus answering, spoke again in parables to them,
saying: the kingdom of heaven is likened to a 2
king who made a marriage for his son. And he sent his 3
servants to call them that were invited to the marriage:
and they would not come. Again he sent other servants, 4
saying: Tell them that were invited: Behold, I have
prepared my dinner; my beeves and fatlings are killed,
and all things are ready: come ye to the marriage. But 5
they neglected and went their ways, one to his farm, and
another to his merchandise. And the rest laid hands 6
on his servants, and having treated them contumeliously,
put them to death. But when the king had heard of it, 7
he was angry, and sending his armies, he destroyed those
murderers and burnt their city. Then he saith to his 8

v. 42. Psalm CXVII. 22–23.

servants: The marriage indeed is ready, but they that
9 were invited were not worthy. Go ye therefore into
the high-ways; and as many as you shall find, call to the
10 marriage. And his servants going forth into the ways,
gathered together all that they found, both bad and good:
11 and the marriage was filled with guests. And the king
went in to see the guests: and he saw there a man who
12 had not on a wedding garment. And he saith to him:
Friend, how camest thou in hither not having on a wedding
13 garment? But he was silent. Then the king said to the
waiters: Bind his hands and feet, and cast him into the
exterior darkness: there shall be weeping and gnashing
14 of teeth. For many are called, but few *are* chosen.
15 Then the Pharisees going, consulted among themselves
16 how to ensnare him in *his* speech. And they sent to
him their disciples with the Herodians, saying: Master,
we know that thou art a true speaker, and teachest the
way of God in truth, neither carest thou for any man:
17 for thou dost not regard the person of men. Tell us
therefore what dost thou think, is it lawful to give tribute
18 to Caesar, or not? But Jesus knowing their wickedness,
19 said: Why do you tempt me, ye hypocrites? Shew me
the coin of the tribute. And they offered him a penny.
20 And Jesus saith to them: Whose image and inscription
21 is this? They say to him: Caesar's. Then he saith to
them: Render therefore to Caesar the things that are
22 Caesar's; and to God, the things that are God's. And
hearing *this*, they wondered, and leaving him went their
ways.
23 That day there came to him the Sadducees, who say
24 there is no resurrection: and asked him, saying: Master,
Moses said: *If a man die having no son, his brother shall*
25 *marry his wife, and raise up issue to his brother.* Now
there were with us seven brethren; and the first having
married a wife, died; and not having issue, left his wife

v. 24. Deut. XXV. 5.

to his brother. In like manner the second and the third, 26
and so on to the seventh. And last of all the woman 27
died also. At the resurrection therefore whose wife of 28
the seven shall she be? For they all had her. And Jesus 29
answering, said to them: You err, not knowing the
scriptures, nor the power of God. For in the resurrection 30
they shall neither marry nor be married; but shall be
as the Angels of God in heaven. And concerning the 31
resurrection of the dead, have you not read that which
was spoken by God saying to you: *I am the God of* 32
Abraham, and the God of Isaac, and the God of Jacob?
He is not the God of the dead, but of the living. And 33
the multitudes, hearing it, were in admiration at his
doctrine.

But the Pharisees, hearing that he had silenced the 34
Sadducees, came together. And one of them, a doctor of 35
the law, asked him, tempting him: Master, which is 36
the great commandment in the law? Jesus said to him: 37
Thou shalt love the Lord thy God with thy whole heart,
and with thy whole soul, and with thy whole mind. This 38
is the greatest and the first commandment. And the 39
second is like to this: *Thou shalt love thy neighbour as*
thyself. On these two commandments dependeth the 40
whole law and the prophets.

And the Pharisees being gathered together, Jesus 41
asked them, saying: What think you of Christ: whose 42
son is he? They say to him: David's. He saith to them: 43
How then doth David in spirit call him Lord, saying:
The Lord said to my Lord: sit on my right hand, until I 44
make thy enemies thy footstool? If David then call him 45
Lord, how is he his son? And no man was able to answer 46
him a word; neither durst any man from that day forth ask
him any more questions.

v. 32. Exod. III. 6. *v. 39.* Lev. XIX. 18.
v. 37. Deut. VI. 5. *v. 44.* Psalm CIX. 1.

CHAPTER XXIII

Then Jesus spoke to the multitudes and to his disciples,
2 saying: The Scribes and the Pharisees have sitten on
3 the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their
4 works do ye not: for they say and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders: but with a finger of their own they
5 will not move them. And all their works they do for to be seen of men. For they make their phylacteries broad
6 and enlarge their fringes. And they love the first places at
7 feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi.
8 But be not you called Rabbi. For one is your master, and
9 all you are brethren. And call none your father upon
10 earth: for one is your father, who is in heaven. Neither be ye called masters; for one is your master, Christ.
11 He that is the greatest among you, shall be your servant.
12 And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

13 But woe to you, Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men: for you yourselves do not enter in; and those that are going in, you suffer not to enter.

14 Woe to you, Scribes and Pharisees, hypocrites: because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment.

15 Woe to you, Scribes and Pharisees, hypocrites: because you go round about the sea and the land to make one proselyte: and when he is made, you make him the child of hell twofold more than yourselves.

16 Woe to you, blind guides that say, whosoever shall swear by the temple, it is nothing: but he that shall swear

by the gold of the temple, is a debtor. Ye foolish and 17
blind: for whether is greater, the gold, or the temple
that sanctifieth the gold? And whosoever shall swear by 18
the altar, it is nothing: but whosoever shall swear by the
gift that is upon it, is a debtor. Ye blind: for whether 19
is greater, the gift, or the altar that sanctifieth the gift?
He therefore that sweareth by the altar, sweareth by it, 20
and by all things that are upon it. And whosoever shall 21
swear by the temple, sweareth by it, and by him that
dwelleth in it. And he that sweareth by heaven, sweareth 22
by the throne of God, and by him that sitteth thereon.

Woe to you, Scribes and Pharisees, hypocrites: because 23
you tithe mint, and anise, and cummin, and have left
the weightier things of the law, judgment, and mercy, and
faith. These things you ought to have done, and not to
leave those undone. Blind guides, who strain out a 24
gnat and swallow a camel.

Woe to you, Scribes and Pharisees, hypocrites: because 25
you make clean the outside of the cup and of the dish;
but within you are full of rapine and uncleanness. Thou 26
blind Pharisee, first make clean the inside of the cup and
of the dish, that the outside may become clean.

Woe to you, Scribes and Pharisees, hypocrites: because 27
you are like to whited sepulchres which outwardly appear
to men beautiful, but within are full of dead men's bones,
and of all filthiness. So you also outwardly indeed 28
appear to men just; but inwardly you are full of hypocrisy
and iniquity.

Woe to you, Scribes and Pharisees, hypocrites, that 29
build the sepulchres of the prophets and adorn the
monuments of the just, and say: If we had been in the 30
days of our fathers, we would not have been partakers
with them in the blood of the prophets. Wherefore 31
you are witnesses against yourselves, that you are the sons
of them that killed the prophets. Fill ye up then the 32
measure of your fathers. You serpents, generation of 33

vipers, how will you flee from the judgment of hell?
34 Therefore behold, I send to you prophets, and wise men, and scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues
35 and persecute from city to city; that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between
36 the temple and the altar. Amen I say to you, all these things shall come upon this generation.
37 Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou
38 wouldest not? Behold your house shall be left to you,
39 desolate. For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

CHAPTER XXIV

And Jesus being come out of the temple, went away. And his disciples came to shew him the buildings
2 of the temple. And he answering, said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.
3 And when he was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be, and what shall be the sign of thy coming, and
4 of the consummation of the world? And Jesus answering
5 said to them: Take heed that no man seduce you; for many will come in my name saying, I am Christ: and
6 they will seduce many. And you shall hear of wars and rumours of wars. See that ye be not troubled. For these
7 things must come to pass, but the end is not yet. For

nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences and famines, and earthquakes in places. Now all these are the beginnings 8
of sorrows. Then shall they deliver you up to be afflicted 9
and shall put you to death: and you shall be hated by all nations for my name's sake. And then shall many be 10
scandalized: and shall betray one another, and shall hate one another. And many false prophets shall rise, 11
and shall seduce many. And because iniquity hath 12
abounded, the charity of many shall grow cold. But 13
he that shall persevere to the end, he shall be saved. And this gospel of the kingdom shall be preached in 14
the whole world, for a testimony to all nations; and then shall the consummation come.

When therefore you shall see the *abomination of desolation*, which was spoken of by Daniel the prophet, standing 15
in the holy place: He that readeth, let him understand: then they that are in Judea, let them flee to the mountains: 16
and he that is on the house-top, let him not come down 17
to take anything out of his house: and he that is in the 18
field, let him not go back to take his coat. And woe to 19
them that are with child, and that give suck in those days. But pray that your flight be not in the winter, 20
or on the sabbath. For there shall be then great tribula- 21
tion, such as hath not been from the beginning of the world until now, neither shall be. And unless those 22
days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo here is Christ, 23
or there: do not believe him. For there shall arise false 24
Christs and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If there- 25, 26
fore they shall say to you: Behold he is in the desert, go ye not out: Behold *he is* in the closets, believe it not.

v. 15. Dan. IX. 27.

27 For as lightning cometh out of the east, and appeareth
even into the west: so shall also the coming of the Son
28 of Man be. Wheresoever the body shall be, there shall
the eagles also be gathered together.
29 And immediately after the tribulation of those days,
the sun shall be darkened and the moon shall not give
her light and the stars shall fall from heaven and the
30 powers of heaven shall be moved. And then shall appear
the sign of the Son of Man in heaven: and then shall all
tribes of the earth mourn, and they shall see the Son of
Man coming in the clouds of heaven with much power
31 and majesty. And he shall send his Angels with a trumpet
and a great voice: and they shall gather together his elect
from the four winds, from the farthest parts of the heavens
to the utmost bounds of them.
32 And from the fig tree learn a parable: when the branch
thereof is now tender and the leaves come forth, you
33 know that summer is nigh. So you also, when you shall
see all these things, know ye that it is nigh, *even* at the
34 doors. Amen I say to you, that this generation shall not
35 pass, till all these things be done. Heaven and earth shall
pass, but my words shall not pass.
36 But of that day and hour no one knoweth, no, not the

v. 34. Christ did not promise that the Apostles would be living at His Second Coming at the end of the world. He is clearly speaking of two events, one of which is comparatively nigh and against which precautions can be taken, the other far distant at some unknown date and against which no precautions are of any avail. The first event did actually happen before that generation had passed away. The Jewish war began in A.D. 68 and ended in A.D. 70 with the destruction of Jerusalem. The Christians in obedience to Christ's prophecy had left Jerusalem before and had gone to Pella, across the Jordan. Since the summary of Christ's discourse was written before the first event took place, it is not always possible to determine verse by verse which verse refers to the first, which to the second.

Angels of heaven, but the Father alone. And as in the 37
days of Noe, so shall also the coming of the Son of Man
be. For as in the days before the flood they were eating 38
and drinking, marrying and giving in marriage, even till
that day in which Noe entered into the ark, and they 39
knew not till the flood came, and took them all away:
so also shall the coming of the Son of Man be. Then two 40
shall be in the field: one shall be taken and one shall be
left. Two women shall be grinding at the mill: one 41
shall be taken, and one shall be left. Watch ye therefore, 42
because you know not what hour your Lord will come.

But this know ye, that if the good man of the house 43
knew at what hour the thief would come, he would
certainly watch, and would not suffer his house to be
broken open. Wherefore be you also ready, because at 44
what hour you know not the Son of Man will come.
Who, thinkest thou, is a faithful and wise servant, whom 45
his lord hath appointed over his family, to give them
meat in season? Blessed is that servant, whom when 46
his lord shall come, he shall find so doing. Amen I say 47
to you, he shall place him over all his goods. But if that 48
evil servant shall say in his heart: My lord is long a
coming: and shall begin to strike his fellow servants, 49
and shall eat, and drink with drunkards: the lord of that 50
servant shall come in a day that he hopeth not, and at an
hour that he knoweth not: and shall separate him, and 51
appoint his portion with the hypocrites. There shall be
weeping and gnashing of teeth.

CHAPTER XXV

Then shall the kingdom of heaven be like to ten virgins,
who taking their lamps, went out to meet the bride-
groom and the bride. And five of them were foolish, 2
and five wise. But the five foolish, having taken their 3

4 lamps, did not take oil with them: but the wise took
5 oil in their vessels with the lamps. And the bridegroom
6 tarrying, they all slumbered and slept. And at midnight
there was a cry made: Behold the bridegroom cometh,
7 go ye forth to meet him. Then all those virgins arose
8 and trimmed their lamps. And the foolish said to the
wise: Give us of your oil, for our lamps are gone out.
9 The wise answered, saying: Lest perhaps there be not
enough for us and for you, go ye rather to them that
10 sell, and buy for yourselves. Now whilst they went to
buy, the bridegroom came: and they that were ready
went in with him to the marriage, and the door was shut.
11 But at last came also the other virgins, saying: Lord,
12 Lord, open to us. But he answering said: Amen I say to
13 you, I know you not. Watch ye therefore, because
you know not the day nor the hour.

14 For even as a man going into a far country, called his
15 servants, and delivered to them his goods; and to one
he gave five talents, and to another two, and to another
one, to every one according to his proper ability; and
16 immediately he took his journey. And he that had received
the five talents went his way and traded with the same,
17 and gained other five. And in like manner he that had
18 received the two gained other two. But he that had
received the one, going his way, digged into the earth
19 and hid his lord's money. But after a long time the lord
20 of those servants came and reckoned with them. And
he that had received the five talents coming, brought
other five talents, saying: Lord, thou didst deliver to me
five talents, behold I have gained other five over and
21 above. His lord said to him: Well done, good and faith-
ful servant, because thou hast been faithful over a few
things, I will place thee over many things: enter thou
22 into the joy of thy lord. And he also that had received
the two talents came and said: Lord, thou deliveredst two
23 talents to me: behold I have gained other two. His lord

said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.
But he that had received the one talent came and said: 24
Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid I went and hid thy talent 25
in the earth. Behold here thou hast that which is thine.
And his lord answering, said to him: Wicked and slothful 26
servant, thou knewest that I reap where I sow not, and gather where I have not strewed; thou oughtest there- 27
fore to have committed my money to the bankers, and at my coming I should have received my own with usury.
Take ye away therefore the talent from him, and give it 28
him that hath ten talents. For to every one that hath 29
shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the 30
exterior darkness. There shall be weeping and gnashing of teeth.

And when the Son of Man shall come in his majesty 31
and all the angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered 32
together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but 33
the goats on his left. Then shall the king say to them 34
that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and 35
you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and 36
you covered me: sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, 37
saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink? And when did we see 38

thee a stranger and took thee in? Or naked, and covered
39 thee? Or when did we see thee sick or in prison, and
40 came to thee? And the king answering shall say to them:
Amen I say to you, as long as you did it to one of these
41 my least brethren, you did it to me. Then he shall say
to them also that shall be on his left hand: Depart from
me, you cursed, into everlasting fire which was prepared
42 for the devil and his angels. For I was hungry, and
you gave me not to eat: I was thirsty, and you
43 gave me not to drink. I was a stranger, and you
took me not in: naked, and you covered me not: sick
44 and in prison, and you did not visit me. Then they also
shall answer him, saying: Lord, when did we see thee
hungry or thirsty, or a stranger, or naked, or sick, or in
45 prison, and did not minister to thee? Then he shall
answer them, saying: Amen I say to you, as long as you
did it not to one of these least, neither did you do it to
46 me. And these shall go into everlasting punishment:
but the just, into life everlasting.

CHAPTER XXVI

And it came to pass, when Jesus had ended all these
2 words, he said to his disciples: You know that after
two days shall be the pasch, and the Son of Man shall
be delivered up to be crucified.
3 Then were gathered together the chief priests and
ancients of the people into the court of the high priest,
4 who was called Caiaphas. And they consulted together
that by subtilty they might apprehend Jesus, and put him
5 to death. But they said: Not on the festival day, lest
perhaps there should be a tumult among the people.
6 And when Jesus was in Bethania, in the house of Simon
7 the leper, there came to him a woman having an alabaster
box of precious ointment, and poured it on his head as

he was at table. And the disciples seeing it, had indigna- 8
tion, saying: To what purpose is this waste? For this 9
might have been sold for much, and given to the poor.
And Jesus knowing *it*, said to them: Why do you trouble 10
this woman? For she hath wrought a good work upon me.
For the poor you have always with you: but me you 11
have not always. For she, in pouring this ointment 12
upon my body, hath done it for my burial. Amen I 13
say to you, wheresoever this gospel shall be preached in
the whole world, that also which she hath done shall be
told for a memory of her.

Then went one of the twelve, who was called Judas 14
Iscariot, to the chief priests, and said to them: What 15
will you give me, and I will deliver him unto you? But
they appointed him thirty pieces of silver. And from 16
thenceforth he sought opportunity to betray him.

And on the first day of the Azymes the disciples came 17
to Jesus saying: Where wilt thou that we prepare for thee
to eat the pasch? But Jesus said: Go ye into the city 18

v. 17. (Mark XIV. 12. Luke XXII. 7). The first day of "The Unleavened Breads", an expression for the Passover week. All Evangelists agree that Christ died on Friday and that therefore He sent His disciples to prepare on Thursday morning and held the Last Supper on Thursday evening. But there is a seeming discrepancy between Matthew, Mark and Luke on the one hand, and John on the other, on the point as to whether this Friday was the Jewish Passover or not. According to Jewish Law the Paschal Lamb had to be eaten on the 14th of the Jewish lunar month called Nisan, but Jewish days went from sunset to sunset. After sunset of Thursday it was Friday for them. Was this Friday the great Passover day? Did therefore Christ die on the most solemn day of the Jewish year? From Matthew, Mark and Luke we should conclude: Yes; and from John: No, but on the day before. Many solutions of this question have been suggested, none is imperative. Obviously the Evangelists did not contradict one another on so important a point. It is our ignorance that is at fault.

to a certain man, and say to him: The Master saith, My time is near at hand, with thee I make the pasch with
19 my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch.
20 But when it was evening, he sat down with his twelve
21 disciples. And whilst they were eating, he said: Amen
22 I say to you, that one of you is about to betray me. And they, being very much troubled, began every one to say:
23 Is it I, Lord? But he, answering, said: He that dippeth
24 his hand with me in the dish, he shall betray me. The Son of Man indeed goeth, as it is written of him. But woe to that man by whom the Son of Man shall be betrayed: it were better for him, if that man had not been born.
25 And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said *it*.
26 And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said:
27 Take ye, and eat. This is my body. And taking the chalice he gave thanks, and gave to them, saying: Drink
28 ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins.
29 And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father.
30 And a hymn being said, they went out unto mount Olivet.
31 Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: *I will strike the shepherd,*
32 *and the sheep of the flock shall be dispersed.* But after I shall be risen again, I will go before you into Galilee.
33 And Peter answering, said to him: Although all shall be
34 scandalized in thee, I will never be scandalized. Jesus said to him, Amen I say to thee, that in this night before
35 the cock crow, thou wilt deny me thrice. Peter saith to

v. 27. The short form: " *This is my body* ", which occurs here and in St. Mark, is still maintained in the Roman Mass,

him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

Then Jesus came with them into a country place which 36
is called Gethsemani; and he said to his disciples: Sit
you here, till I go yonder and pray. And taking with 37
him Peter and the two sons of Zebedee, he began to
grow sorrowful and to be sad. Then he saith to them: 38
My soul is sorrowful even unto death: stay you here,
and watch with me. And going a little further, he fell 39
upon his face, praying, and saying: My Father, if it be
possible, let this chalice pass from me. Nevertheless not
as I will, but as thou *wilt*. And he cometh to his disciples, 40
and findeth them asleep, and he saith to Peter: What?
Could you not watch one hour with me? Watch ye, 41
and pray that ye enter not into temptation. The spirit
indeed is willing, but the flesh weak. Again the second 42
time, he went and prayed, saying: My Father, if this
chalice may not pass away, but I must drink it, thy will
be done. And he cometh again, and findeth them sleeping: 43
for their eyes were heavy. And leaving them he went 44
again: and he prayed the third time, saying the self-same
word. Then he cometh to his disciples, and saith to 45
them: Sleep ye now and take your rest. Behold the hour
is at hand, and the Son of Man shall be betrayed into the
hands of sinners. Rise, let us go: behold he is at hand 46
that will betray me.

As he yet spoke, behold Judas, one of the twelve, came, 47
and with him a great multitude with swords and clubs,
sent from the chief priests and the ancients of the people.

but according to St. Luke and St. Paul (I Cor. XI. 24) Our Lord added some words which were, either: "which is being given for you", or: "which is being broken for you". These words are still used in Eastern liturgies, especially the latter sentence, although the former has somewhat stronger support from the ancient manuscripts.

v. 31. Zach. XIII. 7.

48 And he that betrayed him gave them a sign, saying:
49 Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And
50 he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus,
51 and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high priest, cut off his ear.
52 Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with
53 the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions
54 of Angels? How then shall the scriptures be fulfilled, that
55 so it must be done. In that same hour Jesus said to the multitudes: You are come out as it were to a robber, with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me.
56 Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples, all leaving him, fled.
57 But they holding Jesus led him to Caiaphas the high priest, where the Scribes and the ancients were assembled.
58 And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants,
59 that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that
60 they might put him to death; and they found not, whereas many false witnesses had come in. And last of all
61 there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and
62 after three days to rebuild it. And the high priest, rising up, said to him: Answerest thou nothing to the things
63 which these witness against thee? But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ, the
64 Son of God. Jesus saith to him: Thou hast said *it*.

Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest 65
rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold now you have heard the blasphemy: what think you? But they answer- 66
ing said: He is guilty of death. Then did they spit in his 67
face and buffeted him, and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ; 68
who is he that struck thee?

But Peter sat without in the court: and there came to 69
him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: 70
I know not what thou sayest. And as he went out of the 71
gate, another maid saw him; and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the 72
man. And after a little while they came that stood by, 73
and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began 74
to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the 75
word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

CHAPTER XXVII

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought 2
him bound, and delivered him to Pontius Pilate the governor.

Then Judas, who betrayed him, seeing that he was 3
condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: 4

I have sinned, in betraying innocent blood. But they said:
5 What is that to us? Look thou to it. And casting down
the pieces of silver in the temple, he departed: and went
6 and hanged himself with an halter. But the chief priests,
having taken the pieces of silver, said: It is not lawful
to put them into the corbona, because it is the price of
7 blood. And after they had consulted together, they
bought with them the potter's field, to be a burying
8 place for strangers. For this cause that field was called
haceldama, that is, the field of blood, even to this day.
9 Then was fulfilled that which was spoken by Jeremias
the prophet, saying: *And they took the thirty pieces of silver, the price of him that was prized, whom they prized*
10 *of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.*

11 And Jesus stood before the governor, and the governor
asked him, saying: Art thou the king of the Jews? Jesus
12 saith to him: Thou sayest *it*. And when he was accused
by the chief priests and ancients, he answered nothing.
13 Then Pilate saith to him: Dost not thou hear how great
14 testimonies they allege against thee? And he answered
to him never a word: so that the governor wondered
exceedingly.

15 Now upon the solemn day the governor was accustomed
to release to the people one prisoner, whom they would.
16 And he had then a notorious prisoner that was called
17 Barabbas. They therefore being gathered together,
Pilate said: Whom will you that I release to you, Barabbas,
18 or Jesus that is called Christ? For he knew that for
19 envy they had delivered him. And as he was sitting in
the place of judgment, his wife sent to him, saying:
Have thou nothing to do with that just man. For I have
suffered many things this day in a dream because of him.
20 But the chief priests and ancients persuaded the people

v. 6. Corbona: a Jewish term for the Temple treasury.
v. 9. Zach. XI. 12,—*see also* Jer. XXXII. 7–9.

that they should ask Barabbas, and make Jesus away.
And the governor answering, said to them: Whether 21
will you of the two to be released unto you? But they
said: Barabbas. Pilate saith to them: What shall I do 22
then with Jesus that is called Christ? They say all: Let
him be crucified. The governor said to them: Why, 23
what evil hath he done? But they cried out the more,
saying: Let him be crucified. And Pilate, seeing that he 24
prevailed nothing, but that rather a tumult was made,
taking water washed his hands before the people saying:
I am innocent of the blood of this just man. Look you
to it. And the whole people answering, said: His blood 25
be upon us, and upon our children. Then he released to 26
them Barabbas, and having scourged Jesus, delivered
him unto them to be crucified.

Then the soldiers of the governor taking Jesus into the 27
hall, gathered together unto him the whole band; and 28
stripping him, they put a scarlet cloak about him. And 29
platting a crown of thorns, they put it upon his head, and
a reed in his right hand. And bowing the knee before
him, they mocked him, saying: Hail, king of the Jews.
And spitting upon him, they took the reed and struck 30
his head. And after they had mocked him, they took 31
off the cloak from him, and put on him his own garments,
and led him away to crucify him.

And going out they found a man of Cyrene, named 32
Simon: him they forced to take up his cross. And they 33
came to the place that is called Golgotha, which is, the
place of Calvary. And they gave him wine to drink, 34
mingled with gall. And when he had tasted, he would
not drink. And after they had crucified him, they divided 35
his garments, casting lots; that it might be fulfilled
which was spoken by the prophet, saying: *They divided
my garments among them; and upon my vesture they cast
lots.* And they sat and watched him. And they put over 36, 37

v. 35. Psalm XXI. 19.

his head his cause written: THIS IS JESUS, THE KING OF THE JEWS.

38 Then were crucified with him two thieves: one on the
39 right hand, and one on the left. And they that passed
40 by blasphemed him, wagging their heads, and saying:
Vah, thou that destroyest the temple of God and in three
days dost rebuild it, save thy own self: if thou be the
41 Son of God, come down from the cross. In like manner
also the chief priests with the scribes and ancients mock-
42 ing, said: He saved others; himself he cannot save.
If he be the king of Israel, let him now come down from
43 the cross, and we will believe him. He trusted in God;
let him now deliver *him* if he will have him; for he said:
44 I am the Son of God. And the self-same thing the thieves
also that were crucified with him, reproached him with.
45 Now from the sixth hour there was darkness over the
46 whole earth, until the ninth hour. And about the ninth
hour Jesus cried with a loud voice, saying: Eli, Eli,
lamma sabacthani? That is, My God, my God, why
47 hast thou forsaken me? And some that stood there and
48 heard, said: This man calleth Elias. And immediately
one of them running, took a sponge and filled it with
vinegar; and put it on a reed and gave him to drink.
49 And the others said: Let be, let us see whether Elias
50 will come to deliver him. And Jesus again crying with
51 a loud voice, yielded up the ghost. And behold the veil
of the temple was rent in two from the top even to the
bottom, and the earth quaked and the rocks were rent.
52 And the graves were opened: and many bodies of the saints
53 that had slept arose, and coming out of the tombs
after his resurrection, came into the holy city, and
54 appeared to many. Now the centurion and they that
were with him watching Jesus, having seen the earth-
quake and the things that were done, were sore afraid,
saying: Indeed this was the Son of God.

v. 46. Psalm XXI. 2.

And there were there many women afar off, who 55
had followed Jesus from Galilee, ministering unto him.
Among whom was Mary Magdalen, and Mary the mother 56
of James and Joseph, and the mother of the sons of
Zebedee. And when it was evening, there came a certain 57
rich man of Arimathea, named Joseph, who also himself
was a disciple of Jesus. He went to Pilate, and asked 58
the body of Jesus. Then Pilate commanded that the body
should be delivered. And Joseph, taking the body, 59
wrapt it up in a clean linen cloth, and laid it in his own 60
new monument which he had hewed out in a rock. And
he rolled a great stone to the door of the monument
and went his way. And there was there Mary Magdalen 61
and the other Mary, sitting over against the sepulchre.

And the next day, which followed the day of preparation, 62
the chief priests and the Pharisees came together to Pilate,
saying: Sir, we have remembered that that seducer said, 63
while he was yet alive: After three days I will rise again.
Command therefore the sepulchre to be guarded until 64
the third day: lest perhaps his disciples come and steal
him away, and say to the people, he is risen from the
dead. And the last error shall be worse than the first.
Pilate said to them: You have a guard. Go, guard it as 65
you know. And they departing, made the sepulchre 66
sure, sealing the stone and setting guards.

CHAPTER XXVIII

And in the end of the Sabbath, when it began to dawn
towards the first day of the week, came Mary
Magdalen and the other Mary to see the sepulchre.
And behold there was a great earthquake. For an angel 2
of the Lord descended from heaven: and coming, rolled
back the stone, and sat upon it; and his countenance 3
was as lightning, and his raiment as snow. And for 4

fear of him, the guards were struck with terror, and
5 became as dead men. And the angel answering, said to
the women: Fear not you; for I know that you seek Jesus
6 who was crucified. He is not here: for he is risen, as he
said. Come, and see the place where the Lord was laid.
7 And going quickly, tell ye his disciples that he is risen:
and behold he will go before you into Galilee. There you
8 shall see him. Lo, I have foretold it to you. And they
went out quickly from the sepulchre with fear and great joy,
9 running to tell his disciples. And behold Jesus met
them, saying: All hail. But they came up, and took hold of
10 his feet, and adored him. Then Jesus said to them: Fear
not. Go, tell my brethren that they go into Galilee: there
they shall see me.

11 Who when they were departed, behold some of the
guards came into the city and told the chief priests all
12 things that had been done. And they, being assembled
together with the ancients, taking counsel, gave a great
13 sum of money to the soldiers, saying: Say you, His
disciples came by night and stole him away when we
14 were asleep. And if the governor shall hear of this we
15 will persuade him, and secure you. So they, taking the
money, did as they were taught: and this word was spread
abroad among the Jews even unto this day.

16 And the eleven disciples went into Galilee, unto the
17 mountain where Jesus had appointed them. And seeing

v. 16. We learn from St. John that the Apostles stayed in Jerusalem for at least a week longer before departing to Galilee, since Christ appeared to Thomas still in the Holy City, but the third appearance to the Apostles was at the lake in Galilee. What caused them to delay their departure from Jerusalem we do not know. The meeting "on the mountain where Jesus had appointed" may have been the meeting referred to by St. Paul when Christ "appeared to five hundred brethren at once" (I Cor. XV. 6). That some time later the Apostles and a great number of disciples returned to Jerusalem, no doubt at Christ's command, is plain from Chapter I of the *Acts*.

him, they adored: but some doubted. And Jesus coming 18
spoke to them, saying: All power is given to me in heaven
and in earth. Going therefore teach ye all nations: 19
baptizing them in the name of the Father, and of the
Son, and of the Holy Ghost; teaching them to observe 20
all things whatsoever I have commanded you: and behold
I am with you all days, even to the consummation of the
world.

THE GOSPEL ACCORDING TO ST. MARK

St. Mark, the companion and interpreter of St. Peter, gives the story of Our Lord as St. Peter used to tell it. He stresses the miracles of Christ in proof of His divinity as the opening words indicate. He gives the smallest amount of our Lord's discourses and omits the story of His infancy and begins with the preaching of the Baptist. Almost all the matter of Mark is contained in Matthew and Luke or one of them. It contains, however, vivid touches and expressions which seem to betray St. Peter as eyewitness. Early testimony suggests that St. Mark wrote his Gospel during the lifetime of St. Peter and with his knowledge, but published it after the death of SS. Peter and Paul, i.e. soon after A.D. *64 or 67.*

CHAPTER I

The beginning of the Gospel of Jesus Christ the Son
2 of God. As it is written in Isaias the prophet: *Behold*
I send my angel before thy face, who shall prepare the way
3 *before thee. A voice of one crying in the desert: Prepare*
4 *ye the way of the Lord, make straight his paths.* John was
in the desert baptizing, and preaching the baptism of
5 penance unto remission of sins. And there went out
to him all the country of Judea, and all they of Jerusalem,
and were baptized by him in the river of Jordan, confessing
6 their sins. And John was clothed with camel's hair,
and a leathern girdle about his loins: and he ate locusts
7 and wild honey. And he preached, saying: There cometh
after me one mightier than I, the latchet of whose shoes
8 I am not worthy to stoop down and loose. I have baptized
you with water; but he shall baptize you with the Holy
Ghost.
9 And it came to pass in those days Jesus came from
Nazareth of Galilee; and was baptized by John in the
10 Jordan. And forthwith coming up out of the water,
he saw the heavens opened, and the Spirit as a dove

v. 2. Malac. III. 1. *v.* 3. Isaias XL. 3.

descending and remaining on him. And there came 11
a voice from heaven: Thou art my beloved Son, in thee
I am well pleased.

And immediately the Spirit drove him out into the 12
desert. And he was in the desert forty days, and forty 13
nights: and was tempted by Satan, and he was with
beasts, and the angels ministered to him.

And after that John was delivered up, Jesus came 14
into Galilee, preaching the gospel of the kingdom of God, 15
and saying: The time is accomplished, and the kingdom
of God is at hand: repent, and believe the gospel.

And passing by the sea of Galilee he saw Simon and 16
Andrew his brother casting nets into the sea (for they
were fishermen). And Jesus said to them: Come after 17
me, and I will make you to become fishers of men. And 18
immediately leaving their nets, they followed him.
And going on from thence a little farther, he saw James 19
the son of Zebedee, and John his brother, who also
were mending their nets in the ship; and forthwith 20
he called them. And leaving their father Zebedee in the
ship with his hired men, they followed him.

And they entered into Capharnaum, and forthwith 21
upon the Sabbath days going into the synagogue, he
taught them. And they were astonished at his doctrine. 22
For he was teaching them as one having power, and
not as the Scribes. And there was in their synagogue 23
a man with an unclean spirit; and he cried out, saying: 24
What have we to do with thee, Jesus of Nazareth? Art
thou come to destroy us? I know who thou art, the Holy

v. 12. The Greek expression here translated "and immediately" occurs in St. Mark's Gospel 42 times, and a corresponding expression occurs 90 times in St. Matthew's. They lay no stress on the immediacy of the happening, they mean scarcely more than: 'and then', 'afterwards', 'in due sequence' in English speech. Both Evangelists probably render the same Aramaic expression indicating some connection with the preceding event.

25 One of God. And Jesus threatened him, saying: Speak
26 no more, and go out of the man. And the unclean spirit tearing him and crying out with a loud voice, went out
27 of him. And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? What is this new doctrine? For with power he commandeth even the unclean spirits and they obey
28 him. And the fame of him was spread forthwith into all the country of Galilee.

29 And immediately going out of the synagogue, they came into the house of Simon and Andrew, with James
30 and John. And Simon's wife's mother lay in a fit of
31 a fever: and forthwith they tell him of her. And coming to her he lifted her up, taking her by the hand: and immediately the fever left her, and she ministered unto them.

32 And when it was evening, after sunset, they brought to him all that were ill and that were possessed with devils.
33 And all the city was gathered together at the door.
34 And he healed many that were troubled with divers diseases; and he cast out many devils, and he suffered them not to speak, because they knew him.

35 And rising very early, going out he went into a desert
36 place: and there he prayed. And Simon and they that
37 were with him followed after him. And when they had
38 found him, they said to him: All seek for thee. And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also: for to
39 this purpose am I come. And he was preaching in their synagogues, and in all Galilee, and casting out devils.

40 And there came a leper to him, beseeching him and kneeling down said to him: If thou wilt, thou canst make
41 me clean. And Jesus, having compassion on him, stretched forth his hand; and touching him, saith to
42 him: I will. Be thou made clean. And when he had

spoken, immediately the leprosy departed from him and he was made clean. And he strictly charged him, 43
and forthwith sent him away. And he saith to him: 44
See thou tell no one, but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them. But he being gone 45
out, began to publish and to blaze abroad the word; so that he could not openly go into the city, but was without in desert places. And they flocked to him from all sides.

CHAPTER II

And again he entered into Capharnaum after some days. And it was heard that he was in the house, 2
and many came together, so that there was no room, no, not even at the door; and he spoke to them the word.
And they came to him bringing one sick of the palsy 3
who was carried by four. And when they could not 4
offer him unto him for the multitude, they uncovered the roof where he was: and opening it, they let down the bed wherein the man sick of the palsy lay. And 5
when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee. And there were 6
some of the Scribes sitting there and thinking in their heart: Why doth this man speak thus? He blasphemeth. 7
Who can forgive sins, but God only? Which Jesus 8
presently knowing in his spirit that they so thought within themselves, saith to them: Why think you these things in your hearts? Which is easier, to say to the 9
sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk? But that you may 10
know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy): I say to thee, 11
Arise, take up thy bed, and go into thy house. And 12
immediately he arose; and taking up his bed, went his

way in the sight of all, so that all wondered, and glorified God, saying: We never saw the like.

13 And he went forth again to the sea-side: and all the
14 multitude came to him, and he taught them. And when he was passing by, he saw Levi *the son* of Alphaeus sitting at the receipt of custom; and he saith to him: Follow
15 me. And rising up he followed him. And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples.
16 For they were many, who also followed him. And the Scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?
17 Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners.

18 And the disciples of John and the Pharisees used to fast: and they come, and say to him: Why do the disciples of John and of the Pharisees fast; but thy disciples do not
19 fast? And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them,
20 they cannot fast. But the days will come when the bridegroom shall be taken away from them: and then
21 they shall fast in those days. No man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater

v. 14. The person here, and in Luke V. 27, called Levi, is called Matthew in Matth. IX. 9 and in all three lists of the Apostles. The possession of two Semitic names by the same person was not very rare. There was a customhouse at Capharnaum where was the frontier between the territories of Antipas and Philip. The customs were not collected by public officials, since they were farmed out to private citizens, whose employees did the actual gathering. This gave rise to many malpractices which rendered taxgatherers a most detested class.

rent. And no man putteth new wine into old bottles: 22
otherwise the wine will burst the bottles, and both the
wine will be spilled and the bottles will be lost. But new
wine must be put into new bottles.

And it came to pass again, as the Lord walked through 23
the corn fields on the sabbath, that his disciples began to
go forward and to pluck the ears of corn. And the 24
Pharisees said to him: Behold, why do they on the sabbath
day that which is not lawful? And he said to them: 25
Have you never read what David did when he had need
and was hungry, himself and they that were with him?
How he went into the house of God under Abiathar 26
the high priest, and did eat the loaves of proposition
which was not lawful to eat but for the priests, and gave
to them who were with him? And he said to them: 27
The sabbath was made for man, not man for the sabbath.
Therefore the Son of Man is Lord of the sabbath also. 28

CHAPTER III

And he entered again into the synagogue, and there
was a man there who had a withered hand. And 2
they watched him whether he would heal on the sabbath
days; that they might accuse him. And he said to the 3
man who had the withered hand: Stand up in the midst.
And he saith to them: Is it lawful to do good on the 4
sabbath days, or to do evil? To save life, or to destroy?
But they held their peace. And looking round about 5
on them with anger, being grieved for the blindness of
their hearts, he saith to the man: Stretch forth thy hand.
And he stretched it forth; and his hand was restored
unto him. And the Pharisees going out immediately 6
made a consultation with the Herodians against him, how
they might destroy him.

But Jesus retired with his disciples to the sea; and 7

a great multitude followed him, from Galilee and Judea,
8 and from Jerusalem, and from Idumea, and from beyond
the Jordan: and they about Tyre and Sidon, a great
multitude, hearing the things which he did, came to
9 him. And he spoke to his disciples that a small ship
should wait on him because of the multitude, lest they
10 should throng him. For he healed many, so that they
pressed upon him for to touch him, as many as had evils.
11 And the unclean spirits when they saw him, fell down
12 before him, and they cried, saying: Thou art the Son
of God. And he strictly charged them that they should
not make him known.

13 And going up into a mountain, he called unto him
14 whom he would himself: and they came to him. And
he made that twelve should be with him, and that he
15 might send them to preach. And he gave them power
16 to heal sicknesses and to cast out devils. And to Simon
17 he gave the name Peter. And James *the son* of Zebedee,
and John the brother of James: and he named them
18 Boanerges, which is the sons of thunder. And Andrew
and Philip, and Bartholomew and Matthew, and Thomas
and James of Alphaeus, and Thaddeus, and Simon
19 the Cananean, and Judas Iscariot, who also betrayed
him.

20 And they come to a house, and the multitude cometh
together again, so that they could not so much as eat
21 bread. And when his friends heard of it, they went out
to lay hold on him. For they said: He is become mad.
22 And the Scribes who were come down from Jerusalem,
said: He hath Beelzebub, and by the prince of devils
23 he casteth out devils. And after he had called them
together, he said to them in parables: How can Satan
24 cast out Satan? And if a kingdom be divided against
25 itself, that kingdom cannot stand. And if a house be
26 divided against itself that house cannot stand. And if
Satan be risen up against himself, he is divided and cannot

stand, but hath an end. No man can enter into the 27
house of a strong man and rob him of his goods, unless
he first bind the strong man; and then shall he plunder his
house. Amen I say to you that all sins shall be forgiven 28
unto the sons of men, and the blasphemies wherewith they
shall blaspheme: but he that shall blaspheme against 29
the Holy Ghost shall never have forgiveness, but shall
be guilty of an everlasting sin. Because they said: He 30
hath an unclean spirit.

And his mother and his brethren came: and standing 31
without, sent unto him, calling him. And the multitude 32
sat about him; and they say to him: Behold thy mother
and thy brethren without seek for thee. And answering 33
them he said: Who is my mother and my brethren?
And looking round about on them who sat about him, 34
he saith: Behold my mother and my brethren. For who- 35
soever shall do the will of God, he is my brother and
my sister and mother.

CHAPTER IV

And again he began to teach by the sea-side; and a
great multitude was gathered together unto him,
so that he went up into a ship and sat in the sea, and all
the multitude was upon the land by the sea-side. And 2
he taught them many things in parables, and said unto them
in his doctrine: Hear ye: Behold, the sower went out 3
to sow. And whilst he soweth some fell by the way 4
side, and the birds of the air came, and ate it up. And 5
other some fell upon stony ground, where it had not
much earth: and it shot up immediately because it had
no depth of earth: and when the sun was risen, it was 6
scorched, and because it had no root, it withered away.
And some fell among thorns: and the thorns grew up 7

vv. 28–29. *See* note to Matthew XII. 32.

8 and choked it, and it yielded no fruit. And some fell upon good ground: and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty,
9 and another a hundred. And he said: He that hath ears to hear, let him hear.

10 And when he was alone, the twelve that were with
11 him asked him the parable. And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done
12 in parables. That seeing they may see, and not perceive: and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should
13 be forgiven them. And he saith to them: Are you ignorant of this parable? And how shall you know all
14,15 parables? He that soweth, soweth the word. And these are they by the way side, where the word is sown, and as soon as they have heard, immediately Satan cometh and taketh away the word that was sown in their hearts.
16 And these likewise are they that are sown on the stony ground: they who, when they have heard the word,
17 immediately receive it with joy. And they have no root in themselves, but are only for a time: and then when tribulation and persecution ariseth for the word, they
18 are presently scandalized. And others there are who are sown among thorns: these are they that hear the
19 word, and the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in
20 choke the word: and it is made fruitless. And these are they who are sown upon the good ground, they who hear the word and receive it and yield fruit, the one thirty, another sixty, and another a hundred.

21 And he said to them: Doth a candle come in to be put under a bushel or under a bed, and not to be set on a
22 candlestick? For there is nothing hid which shall not be made manifest: neither was it made secret, but that

v. 12. Isaias VI. 9–10.

it may come abroad. If any man have ears to hear, 23
let him hear.

And he said to them: Take heed what you hear. In 24
what measure you shall mete, it shall be measured to
you again and more shall be given to you. For he that 25
hath, to him shall be given: and he that hath not, that
also which he hath shall be taken away from him.

And he said: So is the kingdom of God, as if a man 26
should cast seed into the earth, and should sleep and 27
rise, night and day, and the seed should spring and grow
up whilst he knoweth not. For the earth of itself bringeth 28
forth fruit, first the blade, then the ear, afterwards the
full corn in the ear. And when the fruit is brought 29
forth, immediately he putteth in the sickle, because the
harvest is come.

And he said: To what shall we liken the kingdom 30
of God, or to what parable shall we compare it? *It is* 31
as a grain of mustard seed; which when it is sown in the
earth, is less than all the seeds that are in the earth;
and when it is sown, it groweth up and becometh greater 32
than all herbs and shooteth out great branches, so that the
birds of the air may dwell under the shadow thereof.

And with many such parables he spoke to them the 33
word, according as they were able to hear. And without 34
parable he did not speak unto them: but apart, he ex-
plained all things to his disciples.

And he saith to them that day, when evening was 35
come: Let us pass over to the other side. And sending 36
away the multitude, they take him even as he was in the
ship: and there were other ships with him. And there 37
arose a great storm of wind, and the waves beat into
the ship, so that the ship was filled. And he was in the 38
hinder part of the ship sleeping upon a pillow: and
they awake him and say to him: Master, doth it not
concern thee that we perish? And rising up he rebuked 39
the wind, and said to the sea: Peace, be still. And the

40 wind ceased: and there was made a great calm. And he said to them: Why are you fearful? Have you not faith yet? And they feared exceedingly: and they said one to another: Who is this (thinkest thou), that both wind and sea obey him?

CHAPTER V

And they came over the strait of the sea into the country
2 of the Gerasenes. And as he went out of the ship, immediately there met him out of the monuments a
3 man with an unclean spirit, who had his dwelling in the tombs, and no man now could bind him, not even
4 with chains. For having been often bound with fetters and chains, he had burst the chains, and broken the
5 fetters in pieces: and no one could tame him. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.
6, 7 And seeing Jesus afar off, he ran and adored him. And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee
8 by God that thou torment me not. For he said unto
9 him: Go out of the man, thou unclean spirit. And he asked him: What is thy name? And he saith to him:
10 My name is Legion, for we are many. And he besought him much that he would not drive him away out of the
11 country. And there was there near the mountain a
12 great herd of swine, feeding. And the spirits besought him, saying: Send us into the swine, that we may enter
13 into them. And Jesus immediately gave them leave. And the unclean spirits, going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled
14 in the sea. And they that fed them fled and told it in the city and in the fields. And they went out to see what
15 was done: and they come to Jesus, and they see him

that was troubled with the devil, sitting, clothed, and well
in his wits: and they were afraid. And they that had 16
seen it told them, in what manner he had been dealt with
who had the devil; and concerning the swine. And they 17
began to pray him that he would depart from their coasts.
And when he went up into the ship, he that had been 18
troubled with the devil began to beseech him that he
might be with him. And he admitted him not, but 19
saith to him: Go into thy house to thy friends, and tell
them how great things the Lord hath done for thee,
and hath had mercy on thee. And he went his way, 20
and began to publish in Decapolis how great things
Jesus had done for him: and all men wondered.

And when Jesus had passed again in the ship over the 21
strait a great multitude assembled together unto him,
and he was nigh unto the sea. And there cometh one 22
of the rulers of the synagogue named Jairus: and seeing
him, falleth down at his feet. And he besought him 23
much, saying: My daughter is at the point of death, come,
lay thy hand upon her that she may be safe, and may
live. And he went with him, and a great multitude 24
followed him, and they thronged him.

And a woman who was under an issue of blood twelve 25
years, and had suffered many things from many physi- 26
cians, and had spent all that she had, and was nothing
the better, but rather the worse, when she had heard of 27
Jesus, came in the crowd behind him, and touched his
garment; for she said: If I shall touch but his garment, 28
I shall be whole. And forthwith the fountain of her 29
blood was dried up, and she felt in her body that she
was healed of the evil. And immediately Jesus knowing 30
in himself the virtue that had proceeded from him,
turning to the multitude, said: Who hath touched my
garments? And his disciples said to him: Thou seest 31
the multitude thronging thee, and sayest thou who hath
touched me? And he looked about to see her who had 32

33 done this. But the woman fearing and trembling, knowing what was done in her, came and fell down before
34 him and told him all the truth. And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease.
35 While he was yet speaking some come from the ruler of the synagogue's house, saying: Thy daughter is dead:
36 why dost thou trouble the master any further? But Jesus having heard the word that was spoken, saith to
37 the ruler of the synagogue: Fear not, only believe. And he admitted not any man to follow him, but Peter and
38 James and John the brother of James. And they come to the house of the ruler of the synagogue; and he seeth
39 a tumult, and people weeping and wailing much. And going in, he saith to them: Why make you this ado and
40 weep? The damsel is not dead but sleepeth. And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel
41 was lying. And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel
42 (I say to thee) arise. And immediately the damsel rose up, and walked: and she was twelve years old; and they
43 were astonished with a great astonishment. And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

CHAPTER VI

2 And going out from thence, he went into his own country; and his disciples followed him. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying: How came this man by all these things? And what wisdom is this that is given to him, and such mighty works

as are wrought by his hands? Is not this the carpenter, 3
the son of Mary, the brother of James, and Joseph, and
Jude, and Simon? Are not also his sisters here with us?
And they were scandalized in regard of him. And Jesus 4
said to them: A prophet is not without honour, but in his
own country and in his own house and among his own
kindred. And he could not do any miracles there, only 5
that he cured a few that were sick, laying his hands upon
them. And he wondered because of their unbelief, 6
and he went through the villages round about teaching.

And he called the twelve; and began to send them two 7
and two, and gave them power over unclean spirits.
And he commanded them that they should take nothing 8
for the way, but a staff only: no scrip, no bread nor
money in their purse; but to be shod with sandals, 9
and that they should not put on two coats. And he said 10
to them: Wheresoever you shall enter into an house,
there abide till you depart from that place. And who- 11
soever shall not receive you, nor hear you: going forth
from thence, shake off the dust from your feet for a testi-
mony to them. And going forth they preached that 12
men should do penance. And they cast out many devils, 13
and anointed with oil many that were sick, and healed them.

And king Herod heard (for his name was made manifest), 14
and he said: John the Baptist is risen again from the dead,

v. 3. Amongst Hebrews the word 'brother' can be used of any near relative. There are solid reasons for thinking that they were sons of Mary, the wife of Cleophas, who stood underneath the Cross (John XIX. 25). She was either the sister of Our Lady or her sister-in-law, for a most ancient tradition has it that Cleophas and Joseph were brothers. This Mary is referred to in the Gospels as Mary the mother of James and Joseph, whereas Jude calls himself the brother of James (Jude I. 1). Moreover James is referred to in Matthew, Mark, Luke and Acts as James of Alphaeus, but Alphaeus and Cleophas are but slightly varying pronunciations of the same Semitic name Halphai.

and therefore mighty works shew forth themselves in
15 him. And others said: It is Elias. But others said: It
16 is a prophet, as one of the prophets. Which Herod hearing,
said: John whom I beheaded, he is risen again from the
17 dead. For Herod himself had sent and apprehended
John, and bound him in prison for the sake of Herodias,
the wife of Philip his brother, because he had married her.
18 For John said to Herod: It is not lawful for thee to have
19 thy brother's wife. Now Herodias laid snares for him:
20 and was desirous to put him to death and could not. For
Herod feared John, knowing him to be a just and holy
man: and kept him, and when he heard him, did many
21 things: and he heard him willingly. And when a con-
venient day was come, Herod made a supper for his
birthday, for the princes and tribunes and chief men of
22 Galilee. And when the daughter of the same Herodias
had come in, and had danced, and pleased Herod and
them that were at table with him, the king said to the
damsel: Ask of me what thou wilt, and I will give it thee.
23 And he swore to her: Whatsoever thou shalt ask I will give
24 thee, though *it be* the half of my kingdom. Who, when
she was gone out, said to her mother: What shall I ask?
25 But she said: The head of John the Baptist. And when
she was come in immediately with haste to the king, she
asked, saying: I will that forthwith thou give me in a dish
26 the head of John the Baptist. And the king was struck
sad. *Yet* because of his oath, and because of them that
were with him at table, he would not displease her:
27 but sending an executioner, he commanded that his
28 head should be brought in a dish. And he beheaded
him in the prison, and brought his head in a dish, and
gave it to the damsel, and the damsel gave it to her mother:
29 which his disciples hearing, came and took his body; and
laid it in a tomb.
30 And the apostles, coming together unto Jesus, related
31 to him all things that they had done and taught. And he

said to them: Come apart into a desert place and rest a little. For there were many coming and going: and they had not so much as time to eat. And going up into a 32
ship, they went into a desert place apart. And they saw 33
them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

And Jesus going out saw a great multitude; and he 34
had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. And when the day was now far spent, his 35
disciples came to him, saying: This is a desert place, and the hour is now past; send them away, that going into the 36
next villages and towns, they may buy themselves meat to eat. And he answering said to them: Give you them 37
to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat. And he saith to them: How many loaves have you? Go 38
and see. And when they knew, they say: Five, and two fishes. And he commanded them that they should 39
make them all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and 40
by fifties. And when he had taken the five loaves, and 41
the two fishes: looking up to heaven, he blessed and broke the loaves, and gave to his disciples to set before them: and the two fishes he divided among them all. And they 42
all did eat, and had their fill: and they took up the 43
leavings, twelve full baskets of fragments and of the fishes. And they that did eat were five thousand men. 44

And immediately he obliged his disciples to go up 45
into the ship, that they might go before him over the water to Bethsaida, whilst he dismissed the people. And when he had dismissed them he went up to the 46
mountain to pray. And when it was late, the ship was 47
in the midst of the sea, and himself alone on the land. And seeing them labouring in rowing (for the wind was 48

against them) and about the fourth watch of the night he
cometh to them walking upon the sea, and he would
49 have passed by them. But they, seeing him walking
upon the sea, thought it was an apparition, and they
50 cried out. For they all saw him, and were troubled.
And immediately he spoke with them and said to them:
51 Have a good heart, it is I, fear ye not. And he went up
to them into the ship, and the wind ceased: and they
52 were far more astonished within themselves: for they
understood not concerning the loaves; for their heart was
blinded.
53 And when they had passed over, they came into the
54 land of Genezareth and set to the shore. And when
they were gone out of the ship, immediately they knew
55 him: and running through that whole country, they
began to carry about in beds those that were sick, where
56 they heard he was. And whithersoever he entered, into
towns or into villages or cities, they laid the sick in the
streets, and besought him that they might touch but the
hem of his garment: and as many as touched him were
made whole.

CHAPTER VII

And there assembled together unto him the Pharisees
2 and some of the Scribes, coming from Jerusalem. And
when they had seen some of his disciples eat bread with
common, that is, with unwashed hands, they found fault.
3 For the Pharisees and all the Jews eat not without often
washing their hands, holding the tradition of the ancients.
4 And when they come from the market, unless they be
washed, they eat not: and many other things there are
that have been delivered to them to observe, the washings
of cups and of pots and of brazen vessels and of beds.
5 And the Pharisees and Scribes asked him: Why do not
thy disciples walk according to the tradition of the

ancients, but they eat bread with common hands? But 6
he answering, said to them: Well did Isaias prophesy
of you hypocrites, as it is written: *This people honoureth
me with their lips, but their heart is far from me. And in* 7
*vain do they worship me, teaching doctrines and precepts of
men.* For leaving the commandment of God, you hold 8
the tradition of men, the washings of pots and of cups:
and many other things you do like to these. And he 9
said to them: Well do you make void the commandment
of God, that you may keep your own tradition. For 10
Moses said: *Honour thy father and thy mother;* and:
He that shall curse father or mother, dying let him die.
But you say: If a man shall say to his father or mother, 11
Corban (which is a gift) whatsoever is from me, shall
profit thee: and further you suffer him not to do any- 12
thing for his father or mother, making void the word 13
of God by your own tradition which you have given forth.
And many other such like things you do. And calling 14
again the multitude unto him, he said to them: Hear
ye me all and understand. There is nothing from 15
without a man that entering into him, can defile him.
But the things which come from a man, those are they
that defile a man. If any man have ears to hear, let him 16
hear.

And when he was come into the house from the 17
multitude, his disciples asked him the parable. And he 18
saith to them: So are you also without knowledge?
Understand you not that everything from without,
entering into a man cannot defile him; because it en- 19
tereth not into his heart, but goeth into the belly, and
goeth out into the privy, purging all meats? But he 20
said that the things which come out from a man, they
defile a man. For from within out of the heart of men 21

vv. 6–7. Isaias XXIX. 13.
v. 10. Exod. XX. 12, Deut. V. 16, Exod. XXI. 17, Lev. XX. 9.

proceed evil thoughts, adulteries, fornications, murders,
22 thefts, covetousness, wickedness, deceit, lasciviousness,
23 an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile a man.
24 And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know it: and he could not be hid.
25 For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in and fell down at his feet.
26 For the woman was a gentile, a Syrophenician born. And she besought him that he would cast forth the devil
27 out of her daughter. Who said to her: Suffer first the children to be filled: for it is not good to take the bread of
28 the children and cast it to the dogs. But she answered and said to him: Yea, Lord; for the whelps also eat under
29 the table of the crumbs of the children. And he said to her: For this saying go thy way: the devil is gone out
30 of thy daughter. And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.
31 And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the midst of the
32 coasts of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his
33 hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting he
34 touched his tongue. And looking up to heaven he groaned, and said to him: Ephpheta, which is, Be thou opened.
35 And immediately his ears were opened, and the string
36 of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did
37 they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear and the dumb to speak.

CHAPTER VIII

In those days again when there was a great multitude,
and they had nothing to eat, calling his disciples 2
together, he saith to them: I have compassion on the
multitude, for behold they have now been with me three
days, and have nothing to eat. And if I shall send them 3
away fasting to their home they will faint in the way: for
some of them came from afar off. And his disciples 4
answered him: From whence can any one fill them
here with bread in the wilderness? And he asked them: 5
How many loaves have ye? Who said: Seven. And taking 6
the seven loaves, giving thanks, he broke and gave to his
disciples for to set before them. And they set them before
the people. And they had a few little fishes; and he 7
blessed them, and commanded them to be set before
them. And they did eat and were filled, and they took 8
up that which was left of the fragments, seven baskets.
And they that had eaten were about four thousand: and 9
he sent them away. And immediately going up into a ship 10
with his disciples, he came into the parts of Dalmanutha.

And the Pharisees came forth and began to question 11
with him, asking him a sign from heaven, tempting him.
And sighing deeply in spirit, he saith: Why doth this 12
generation seek a sign? Amen I say to you, a sign shall
not be given to this generation. And leaving them, he 13
went up again into the ship and passed to the other side
of the water.

And they forgot to take bread: and they had but one 14
loaf with them in the ship. And he charged them, saying: 15
Take heed and beware of the leaven of the Pharisees, and
of the leaven of Herod. And they reasoned among 16
themselves, saying: Because we have no bread. Which 17
Jesus knowing, saith to them: Why do you reason,

because you have no bread? Do you not yet know nor
18 understand? Have you still your heart blinded? Having
eyes, see you not? And having ears, hear you not? Neither
19 do you remember? When I broke the five loaves among
five thousand, how many baskets full of fragments took
20 you up? They say to him: Twelve. When also the seven
loaves among four thousand, how many baskets of frag-
21 ments took you up? And they say to him: Seven. And he
said to them: How do you not yet understand?

22 And they came to Bethsaida; and they bring to him
a blind man, and they besought him that he would touch
23 him. And taking the blind man by the hand, he led
him out of the town: and spitting upon his eyes, laying
his hands on him, he asked him if he saw anything.
24 And looking up, he said: I see men as it were trees, walking.
25 After that again he laid his hands upon his eyes and he
began to see and was restored, so that he saw all things
26 clearly. And he sent him into his house, saying: Go
into thy house, and if thou enter into the town, tell
nobody.

27 And Jesus went out, and his disciples, into the towns
of Caesarea Philippi: and in the way he asked his disciples,
28 saying to them: Whom do men say that I am? Who
answered him saying: John the Baptist; but some Elias,
29 and others as one of the prophets. Then he saith to
them: But whom do you say that I am? Peter answering
30 said to him: Thou art the Christ. And he strictly
charged them that they should not tell any man of him.

31 And he began to teach them that the Son of Man
must suffer many things, and be rejected by the ancients
and by the high priests and the Scribes, and be killed:
32 and after three days rise again. And he spoke the word
33 openly. And Peter taking him began to rebuke him. Who
turning about and seeing his disciples, threatened Peter,
saying: Go behind me, Satan, because thou savourest not
34 the things that are of God, but that are of men. And

calling the multitude together with his disciples, he said to them: If any man will follow me, let him deny himself and take up his cross and follow me. For whosoever 35
will save his life, shall lose it; and whosoever shall lose his life for my sake and the gospel shall save it. For what 36
shall it profit a man if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange 37
for his soul? For he that shall be ashamed of me, and 38
of my words, in this adulterous and sinful generation: the Son of Man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels.
And he said to them: Amen I say to you, that there are 39
some of them that stand here who shall not taste death till they see the kingdom of God coming in power.

CHAPTER IX

And after six days Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them. And his garments became shining and 2
exceeding white as snow, so as no fuller upon earth can make white. And there appeared to them Elias with 3
Moses; and they were talking with Jesus. And Peter, 4
answering, said to Jesus: Rabbi, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. For he knew not what 5
he said: for they were struck with fear. And there was 6
a cloud overshadowing them, and a voice came out of the cloud, saying: This is my most beloved Son: hear ye him. And immediately looking about, they saw no 7
man any more, but Jesus only with them.

And as they came down from the mountain, he charged 8
them not to tell any man what things they had seen, till the Son of Man shall be risen again from the dead. And 9

they kept the word to themselves; questioning together what that should mean, when he shall be risen from the
10 dead. And they asked him, saying: Why then do the Pharisees and Scribes say that Elias must come first?
11 Who answering said to them: Elias, when he shall come first, shall restore all things; and as it is written of the Son of Man, that he must suffer many things and be despised.
12 But I say to you, that Elias also is come (and they have done to him whatsoever they would) as it is written of him.
13 And coming to his disciples he saw a great multitude
14 about them, and the Scribes disputing with them. And presently all the people seeing Jesus, were astonished and struck with fear: and running to him, they saluted
15 him. And he asked them: What do you question about
16 among you? And one of the multitude answering, said: Master, I have brought my son to thee having a dumb
17 spirit; who, wheresoever he taketh him, dasheth him, and he foameth and gnasheth with the teeth, and pineth away: and I spoke to thy disciples to cast him out, and they
18 could not. Who answering them, said: O incredulous generation, how long shall I be with you? How long
19 shall I suffer you? Bring him unto me. And they brought him. And when he had seen him, immediately the spirit troubled him; and being thrown down upon the ground,
20 he rolled about foaming. And he asked his father: How long time is it since this hath happened unto him? But
21 he said: From his infancy; and oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do anything, help us, having compassion on
22 us. And Jesus saith to him: If thou canst believe, all
23 things are possible to him that believeth. And immediately the father of the boy crying out, with tears said: I do
24 believe, Lord; help my unbelief. And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee go out of him and enter not any more into him.

And crying out and greatly tearing him, he went out 25
of him, and he became as dead, so that many said: He
is dead. But Jesus, taking him by the hand, lifted him 26
up; and he arose. And when he was come into the house, 27
his disciples secretly asked him: Why could not we cast
him out? And he said to them: This kind can go out 28
by nothing but by prayer and fasting.

And departing from thence they passed through 29
Galilee, and he would not that any man should know it.
And he taught his disciples and said to them: The Son 30
of Man shall be betrayed into the hands of men and they
shall kill him, and after that he is killed, he shall rise again
the third day. But they understood not the word: 31
and they were afraid to ask him.

And they came to Capharnaum. And when they were 32
in the house, he asked them: What did you treat of in the
way? But they held their peace, for in the way they 33
had disputed among themselves which of them should be
the greatest. And sitting down, he called the twelve, 34
and saith to them: If any man desire to be first, he shall be
the last of all and the minister of all. And taking a child, 35
he set him in the midst of them; whom when he had
embraced, he saith to them: Whosoever shall receive 36
one such child as this in my name, receiveth me. And
whosoever shall receive me, receiveth not me, but him
that sent me.

John answered him, saying: Master, we saw one casting 37
out devils in thy name, who followeth not us: and we
forbade him. But Jesus said: Do not forbid him. For 38
there is no man that doth a miracle in my name, and can
soon speak ill of me. For he that is not against you, 39
is for you. For whosoever shall give you to drink a 40
cup of water in my name, because you belong to Christ:
Amen, I say to you, he shall not lose his reward. And 41
whosoever shall scandalize one of these little ones that
believe in me, it were better for him that a mill stone

were hanged about his neck, and he were cast into the sea.
42 And if thy hand scandalize thee, cut it off. It is better
for thee to enter into life maimed, than having two hands
43 to go into hell, into unquenchable fire; where their
44 worm dieth not, and the fire is not extinguished. And if
thy foot scandalize thee, cut it off. It is better for thee to
enter lame into life everlasting, than having two feet to be
45 cast into the hell of unquenchable fire; where their
46 worm dieth not, and the fire is not extinguished. And
if thy eye scandalize thee, pluck it out. It is better for
thee with one eye to enter into the kingdom of God, than
47 having two eyes to be cast into the hell of fire; where
48 their worm dieth not, and the fire is not extinguished. For
every one shall be salted with fire: and every victim shall
49 be salted with salt. Salt is good. But if the salt become
unsavoury, wherewith will you season it? Have salt in you,
and have peace among you.

CHAPTER X

And rising up from thence, he cometh into the coasts of Judea, beyond the Jordan; and the multitudes flocked to him again. And as he was accustomed, he
2 taught them again. And the Pharisees coming to him
asked him, tempting him: Is it lawful for a man to put
3 away his wife? But he answering, saith to them: what
4 did Moses command you? Who said: Moses permitted
5 to write a bill of divorce, and to put *her* away. To whom
Jesus answering, said: Because of the hardness of your
6 heart he wrote you that precept. But from the beginning
7 of the creation God made them male and female. For this
cause a man shall leave his father and mother; and shall
8 cleave to his wife: and they two shall be in one flesh.
9 Therefore now they are not two, but one flesh. What
therefore God hath joined together, let not man put

asunder. And in the house again his disciples asked him 10
concerning the same thing. And he saith to them: Whoso- 11
ever shall put away his wife and marry another committeth
adultery against her. And if the wife shall put away her 12
husband, and be married to another, she committeth
adultery.

And they brought to him young children, that he 13
might touch them. And the disciples rebuked those
that brought them. Whom when Jesus saw, he was much 14
displeased and saith to them: Suffer the little children
to come unto me, and forbid them not; for of such is the
kingdom of God. Amen I say to you, whosoever shall 15
not receive the kingdom of God as a little child, shall
not enter into it. And embracing them, and laying his 16
hands upon them, he blessed them.

And when he was gone forth into the way, a certain 17
man running up and kneeling before him, asked him:
Good Master, what shall I do that I may receive life
everlasting? And Jesus said to him, Why callest thou 18
me good? None is good but one, *that is* God. Thou 19
knowest the commandments, *Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother*. But he answering, said 20
to him: Master, all these things I have observed from my
youth. And Jesus looking on him, loved him, and said 21
to him: One thing is wanting unto thee: go, sell whatsoever
thou hast and give to the poor, and thou shalt have
treasure in heaven; and come, follow me. Who, being 22
struck sad at that saying, went away sorrowful: for he
had great possessions.

And Jesus looking round about, saith to his disciples: 23
How hardly shall they that have riches enter into the
kingdom of God! And the disciples were astonished at 24
his words. But Jesus again answering, saith to them:
Children, how hard is it for them that trust in riches to

v. 19. Exod. XX. 13.

25 enter into the kingdom of God! It is easier for a camel
to pass through the eye of a needle, than for a rich man
26 to enter into the kingdom of God. Who wondered the
more, saying among themselves: Who then can be saved?
27 And Jesus looking on them saith: With men it is impossible;
but not with God. For all things are possible with God.
28 And Peter began to say unto him: Behold, we have left all
29 things, and have followed thee. Jesus answering, said:
Amen I say to you, there is no man who hath left house,
or brethren, or sisters, or father, or mother, or children,
30 or lands for my sake and for the gospel, who shall not
receive an hundred times as much, now in this time;
houses, and brethren, and sisters, and mothers, and
children, and lands, with persecutions: and in the world
31 to come life everlasting. But many that are first, shall
be last: and the last, first.

32 And they were in the way going up to Jerusalem:
and Jesus went before them, and they were astonished:
and following were afraid. And taking again the twelve,
he began to tell them the things that should befall him,
33 *saying:* Behold we go up to Jerusalem, and the Son of
Man shall be betrayed to the chief priests and to the
Scribes and ancients, and they shall condemn him to death
34 and shall deliver him to the gentiles. And they shall
mock him and spit on him and scourge him and kill him:
and the third day he shall rise again.

35 And James and John the sons of Zebedee, come to
him, saying: Master, we desire that whatsoever we shall
36 ask, thou wouldst do it for us. But he said to them:
37 What would you that I should do for you? And they
said: Grant to us that we may sit, one on thy right hand
38 and the other on thy left hand, in thy glory. And Jesus
said to them: You know not what you ask. Can you
drink of the chalice that I drink of: or be baptized with
39 the baptism wherewith I am baptized? But they said
to him: We can. And Jesus saith to them: You shall

indeed drink of the chalice that I drink of; and with the baptism wherewith I am baptized, you shall be baptized.
But to sit on my right hand or on my left is not mine to 40
give to you, but to them for whom it is prepared. And 41
the ten, hearing it, began to be much displeased at James and John. But Jesus, calling them, saith to them: You 42
know that they who seem to rule over the gentiles, lord it over them: and their princes have power over them.
But it is not so among you: but whosoever will be greater, 43
shall be your minister. And whosoever will be first 44
among you, shall be the servant of all. For the Son of 45
Man also is not come to be ministered unto, but to minister: and to give his life a redemption for many.

And they came to Jericho: and as he went out of 46
Jericho with his disciples and a very great multitude, Bartimeus, the blind man, the son of Timeus, sat by the way side begging. Who when he heard that it was Jesus 47
of Nazareth, began to cry out, and to say: Jesus, Son of David, have mercy on me. And many rebuked him, 48
that he might hold his peace: but he cried a great deal the more: Son of David, have mercy on me. And Jesus, 49
standing still, commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee. Who casting off his garment leaped 50
up, and came to him. And Jesus answering said to him: 51
What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see. And Jesus 52
saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

CHAPTER XI

And when they were drawing near to Jerusalem and to Bethania at the mount of Olives, he sendeth two
of his disciples, and saith to them: Go into the village 2

that is over against you, and immediately at your coming in thither you shall find a colt tied, upon which no man
3 yet hath sat: loose him and bring him. And if any man shall say to you, What are you doing? say ye that the Lord hath need of him: and immediately he will let him come
4 hither. And going their way, they found the colt tied before the gate without, in the meeting of two ways: and
5 they loose him. And some of them that stood there,
6 said to them: What do you loosing the colt? Who said to them as Jesus had commanded them and they let him
7 go with them. And they brought the colt to Jesus: and they lay their garments on him, and he sat upon him.
8 And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the
9 way. And they that went before and they that followed, cried, saying: *Hosanna, blessed is he that cometh in the*
10 *name of the Lord: Blessed be the kingdom of our father David that cometh: Hosanna in the highest.*
11 And he entered into Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve.
12 And the next day when they came out from Bethania,
13 he was hungry. And when he had seen afar off a fig tree having leaves, he came if perhaps he might find anything on it. And when he was come to it, he found nothing
14 but leaves. For it was not the time for figs. And answering, he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

v. 9. Psalm CXVII. 26, Isaias IX. 7.

vv. 12–14. (Matthew XXI. 19). This is the only not-benefi cent miracle which Christ wrought. It is a parable in act or an acted allegory. On the eve of His Passion, Christ wished to show that He had the power to punish and d estroy as well as to heal and give life, so that His submi ssion to the Cross was one of free will. In His loving kindn ess He showed it on a tree rather than on a human being. In the allegory the tree represents the Jewish

And they came to Jerusalem. And when he was entered 15
into the temple, he began to cast out them that sold and
bought in the temple, and overthrew the tables of the
moneychangers and the chairs of them that sold doves.
And he suffered not that any man should carry a vessel 16
through the temple. And he taught, saying to them: 17
Is it not written, *My house shall be called the house of*
prayer to all nations, but you have made it a den of thieves?
Which when the chief priests and the Scribes had heard, 18
they sought how they might destroy him. For they feared
him, because the whole multitude was in admiration at
his doctrine.

And when evening was come, he went forth out of the 19
city. And when they passed by in the morning, they 20
saw the fig tree dried up from the roots. And Peter 21
remembering, said to him: Rabbi, behold the fig tree
which thou didst curse is withered away. And Jesus 22
answering saith to them: Have the faith of God. Amen 23
I say to you that whosoever shall say to this mountain:
Be thou removed and be cast into the sea, and shall not
stagger in his heart, but believe that whatsoever he saith
shall be done; it shall be done unto him. Therefore I 24
say unto you, all things whatsoever you ask when ye
pray, believe that you shall receive: and they shall come
unto you. And when you shall stand to pray: forgive, 25
if you have aught against any man; that your Father
also, who is in heaven, may forgive you your sins. But 26
if you will not forgive, neither will your Father that is in
heaven forgive you your sins.

people: much foliage but no fruit: much display of piety but no fruit of good works. It was not the season of figs, being shortly before Passover, but since the tree showed plenty of leaves and since the Passover, owing to insertion of intercalary months, could sometimes fall fairly late, it is simplest to suppose that some green but just edible figs might have been found.

v. 17. Jer. VII. 11.

27 And they come again to Jerusalem. And when he was
walking in the temple, there come to him the chief priests
28 and the Scribes and the ancients, and they say to him:
By what authority dost thou these things? And who hath
given thee this authority that thou shouldst do these things?
29 And Jesus answering said to them: I will also ask you
one word, and answer you me, and I will tell you by
30 what authority I do these things. The baptism of John,
31 was it from heaven, or from men? Answer me. But they
thought with themselves, saying: If we say from heaven,
32 he will say, Why then did you not believe him? If we say,
From men, we fear the people. For all men counted John
33 that he was a prophet indeed. And they answering say
to Jesus: We know not. And Jesus answering saith to
them: Neither do I tell you by what authority I do these
things.

CHAPTER XII

And he began to speak to them in parables: A *certain* man planted a vineyard and made a hedge about it, and dug a place for the winevat, and built a tower, and
2 let it to husbandmen; and went into a far country. And
at the season he sent to the husbandmen a servant to
receive of the husbandmen of the fruit of the vineyard.
3 Who having laid hands on him, beat him, and sent him
4 away empty. And again he sent to them another servant;
and him they wounded in the head and used him reproach-
5 fully. And again he sent another, and him they killed:
and many others, of whom some they beat, and others they
6 killed. Therefore, having yet one son, most dear to him,
he also sent him unto them last of all, saying: They will
7 reverence my son. But the husbandmen said one to
another: This is the heir; come, let us kill him and the
8 inheritance shall be ours. And laying hold on him they
9 killed him, and cast him out of the vineyard. What

therefore will the lord of the vineyard do? He will come and destroy *those* husbandmen and will give the vineyard to others. And have you not read this scripture, *The stone* 10
which the builders rejected, the same is made the head of the corner: by the Lord has this been done, and it is wonderful 11
in our eyes? And they sought to lay hands on him, but 12
they feared the people. For they knew that he spoke this parable to them. And leaving him they went their way.

And they sent to him some of the Pharisees and of 13
the Herodians; that they should catch him in his words. Who, coming, say to him: Master, we know that thou 14
art a true speaker, and carest not for any *man;* for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it? Who knowing their wiliness, saith to 15
them: Why tempt you me? Bring me a penny that I may see it. And they brought it him. And he saith to them: 16
Whose is this image and inscription? They say to him: Caesar's. And Jesus answering, said to them: Render 17
therefore to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

And there came to him the Sadducees who say there 18
is no resurrection; and they asked him, saying: Master, 19
Moses wrote unto us, that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife and raise up seed to his brother. Now there were seven brethren; and the first took a 20
wife and died leaving no issue. And the second took her 21
and died: and neither did he leave any issue. And the third in like manner. And the seven *all* took her in like manner; 22
and did not leave issue. Last of all the woman also died. In the resurrection therefore, when they shall rise again, 23
whose wife shall she be of them? For the seven had her to wife. And Jesus answering saith to them: Do ye not 24

vv. 10–11. Psalm CXVII. 22.

therefore err, because you know not the Scriptures, nor
25 the power of God? For when they shall rise again from
the dead they shall neither marry, nor be married, but are
26 as the angels in heaven. And as concerning the dead
that they rise again, have you not read in the book of Moses,
how in the bush God spoke to him, saying: *I am the God
of Abraham, and the God of Isaac, and the God of Jacob?*
27 He is not the God of the dead, but of the living. You
therefore do greatly err.
28 And there came one of the Scribes that had heard
them reasoning together, and seeing that he had answered
them well, asked him which was the first commandment
29 of all. And Jesus answered him: The first commandment
of all is, *Hear, O Israel, the Lord thy God is one God.*
30 *And thou shalt love the Lord thy God with thy whole heart,
and with thy whole soul, and with thy whole mind, and
with thy whole strength.* This is the first commandment
31 And the second is like to it: *Thou shalt love thy neighbour
as thyself.* There is no other commandment greater
32 than these. And the Scribe said to him: Well, master,
thou hast said in truth that there is one God, and there
33 is no other besides him. And that he should be loved
with the whole heart, and with the whole understanding,
and with the whole soul, and with the whole strength: and
to love one's neighbour as oneself is a greater thing than
34 all holocausts and sacrifices. And Jesus seeing that he
had answered wisely, said to him: Thou art not far from
the kingdom of God. And no man after that durst ask
him any question.
35 And Jesus answering said, teaching in the temple:
How do the Scribes say, that Christ is the son of David?
36 For David himself saith by the Holy Ghost: *The Lord said
to my Lord, Sit on my right hand until I make thy enemies*
37 *thy footstool.* David therefore himself calleth him Lord,

v. 26. Exod. III. 6. *v. 31.* Lev. XIX. 18.
vv. 29–30. Deut. VI. 4. *v. 36.* Psalm CIX. 1.

and whence is he then his son? And a great multitude heard him gladly.

And he said to them in his doctrine: Beware of the 38
Scribes, who love to walk in long robes, and to be saluted
in the market place, and to sit in the first chairs in the 39
synagogues, and to have the highest places at suppers;
who devour the houses of widows under the pretence of 40
long prayer: these shall receive greater judgment.

And Jesus sitting over against the treasury, beheld 41
how the people cast money into the treasury, and many
that were rich cast in much. And there came a certain 42
poor widow and she cast in two mites, which make a
farthing. And calling his disciples together, he saith to 43
them: Amen I say to you, this poor widow hath cast in
more than all they who have cast into the treasury.
For all they did cast in of their abundance; but she of 44
her want cast in all she had, *even* her whole living.

CHAPTER XIII

And as he was going out of the temple one of his disciples saith to him: Master, behold what manner of stones, and what buildings *are here*. And Jesus answer- 2
ing, said to him: Seest thou all these great buildings?
There shall not be left a stone upon a stone that shall not be thrown down.

And as he sat on the mount of Olivet over against the 3
temple, Peter and James and John and Andrew asked
him apart: Tell us, when shall these things be? And 4
what shall be the sign when all these things shall begin
to be fulfilled? And Jesus answering, began to say to 5
them: Take heed lest any man deceive you. For many 6
shall come in my name saying: I am he; and they shall
deceive many. And when you shall hear of wars and 7
rumours of wars, fear ye not. For such things must needs

8 be, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in *divers* places, and famines. These things *are* the beginning of sorrows.

9 But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake,
10 for a testimony unto them. And unto all nations the
11 gospel must first be preached. And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak,
12 but the Holy Ghost. And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their
13 death. And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.

14 And when you shall see the abomination of desolation standing where it ought not: he that readeth let him understand: then let them that are in Judea flee unto the
15 mountains. And let him that is on the housetop not go down into the house nor enter therein to take anything
16 out of the house. And let him that shall be in the field
17 not turn back to take up his garment. And woe to them that are with child and that give suck in those days.
18 But pray ye, that *these things* happen not in winter.
19 For in those days shall be such tribulations as were not from the beginning of the creation which God created
20 until now, neither shall be. And unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened
21 the days. And then if any man shall say to you: Lo,
22 here is Christ; lo, he is there: do not believe. For there will rise up false christs and false prophets, and they shall shew signs and wonders, to seduce (if it were possible)

even the elect. Take you heed therefore; behold I 23
have foretold you all things.

But in those days, after that tribulation, the sun shall 24
be darkened and the moon shall not give her light. And the 25
stars of heaven shall be falling down, and the powers that
are in heaven shall be moved. And then shall they see 26
the Son of Man coming in the clouds, with great power
and glory. And then shall he send his angels, and shall 27
gather together his elect from the four winds from the
uttermost part of the earth to the uttermost part of heaven.

Now of the fig tree learn ye a parable. When the 28
branch thereof is now tender, and the leaves are come
forth, you know that summer is very near. So you also 29
when you shall see these things come to pass, know ye that
it is very nigh, even at the doors. Amen I say to you, 30
that this generation shall not pass, until all these things
be done. Heaven and earth shall pass away, but my word 31
shall not pass away. But of that day or hour no man 32
knoweth, neither the angels in heaven nor the Son, but
the Father. Take ye heed, watch and pray. For ye know 33
not when the time is. Even as a man who going into a far 34
country, left his house; and gave authority to his servants
over every work, and commanded the porter to watch.
Watch ye therefore (for you know not when the lord of the 35
house cometh: at even, or at midnight, or at the cock
crowing, or in the morning); lest coming on a sudden, 36
he find you sleeping. And what I say to you I say to 37
all: Watch.

v. 32. Christ, even as man, knew the time of the Last Judgment in the Beatific Vision, and, as many hold, also by infused knowledge, but as Messenger of God to men, it was not of His office to know or of His mission to reveal this to man. After the Resurrection Christ answered a question about the future by saying, " It is not yours to know." In this sense the knowledge of " the day and the hour " was incommunicable to man.

CHAPTER XIV

Now the feast of the pasch and of the azymes was after two days: and the chief priests and the Scribes sought how they might by some wile lay hold on him
2 and kill him. But they said: Not on the festival day, lest there should be a tumult among the people.
3 And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon
4 his head. Now there were some that had indignation within themselves, and said: Why was this waste of the
5 ointment made? For this ointment might have been sold for more than three hundred pence, and given to the
6 poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought
7 a good work upon me. For the poor you have always with you; and whensoever you will, you may do them good;
8 but me you have not always. She hath done what she could; she is come beforehand to anoint my body for the
9 burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her.
10 And Judas Iscariot, one of the twelve, went to the
11 chief priests to betray him to them. Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him.
12 Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go and prepare for thee to eat
13 the pasch? And he sendeth two of his disciples, and saith to them: Go ye into the city; and there shall meet

you a man carrying a pitcher of water; follow him; and 14
whithersoever he shall go in, say to the master of the house:
The master saith, Where is my refectory, where I may
eat the pasch with my disciples? And he will shew you 15
a large dining-room furnished; and there prepare ye
for us. And his disciples went their way and came into 16
the city; and they found as he had told them, and they
prepared the pasch.

And when evening was come, he cometh with the 17
twelve. And when they were at table and eating, Jesus 18
saith: Amen I say to you, one of you that eateth with
me shall betray me. But they began to be sorrowful, 19
and to say to him one by one: Is it I? Who saith to them: 20
One of the twelve, who dippeth with me his hand in the
dish. And the Son of Man indeed goeth, as it is written 21
of him: but woe to that man by whom the Son of Man
shall be betrayed. It were better for him if that man had
not been born.

And whilst they were eating, Jesus took bread: and 22
blessing broke, and gave to them, and said: Take ye, this
is my body. And having taken the chalice, giving thanks, 23
he gave *it* to them. And they all drank of it. And he said 24
to them: This is my blood of the new testament, which
shall be shed for many. Amen I say to you, that 25
I will drink no more of the fruit of the vine until
that day when I shall drink it new in the kingdom of
God.

And when they had sung an hymn, they went forth to 26
the mount of Olives.

And Jesus saith to them: You will all be scandalized in 27
my regard this night: for it is written, *I will strike the
shepherd, and the sheep shall be dispersed.* But after I shall 28
be risen again, I will go before you into Galilee. But Peter 29
saith to him: Although all shall be scandalized in thee,
yet not I. And Jesus saith to him: Amen I say to thee, 30

v. 27. Zach. XIII. 7.

to-day even in this night, before the cock crow twice,
31 thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

32 And they came to a farm called Gethsemani. And he
33 saith to his disciples: Sit you here, while I pray. And he taketh Peter and James and John with him; and
34 he began to fear and to be heavy. And he saith to them: My soul is sorrowful even unto death; stay you here and
35 watch. And when he was gone forward a little, he fell flat on the ground; and he prayed that if it might be, the
36 hour might pass from him; and he saith: Abba, Father, all things are possible to thee: remove this chalice from
37 me, but not what I will, but what thou wilt. And he cometh and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? Couldst thou not watch one hour?
38 Watch ye, and pray that you enter not into temptation.
39 The spirit indeed is willing, but the flesh is weak. And going away again he prayed, saying the same words.
40 And when he returned he found them again asleep (for their eyes were heavy), and they knew not what to answer
41 him. And he cometh the third time, and saith to them: Sleep ye now, and take *your* rest. It is enough: the hour is come; behold the Son of Man shall be betrayed into
42 the hands of sinners. Rise up, let us go. Behold, he that will betray me is at hand.

43 And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the Scribes
44 and the ancients. And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he.
45 Lay hold on him, and lead him away carefully. And when he was come, immediately going up to him, he saith:
46 Hail, Rabbi: and he kissed him. But they laid hands
47 on him and held him. And one of them that stood by

drawing a sword, struck a servant of the chief priest and cut off his ear. And Jesus answering, said to them: 48
Are you come out as to a robber, with swords and staves to apprehend me? I was daily with you in the temple 49
teaching, and you did not lay hands on me. But that the scriptures may be fulfilled. Then his disciples leaving 50
him, all fled away.

And a certain young man followed him, having a linen 51
cloth cast about his naked *body;* and they laid hold on him. But he, casting off the linen cloth, fled from 52
them naked.

And they brought Jesus to the high priest; and all 53
the priests and the Scribes and the ancients assembled together. And Peter followed him afar off, even into 54
the court of the high priest; and he sat with the servants at the fire and warmed himself. And the chief priests 55
and all the council sought for evidence against Jesus, that they might put him to death: and found none.
For many bore false witness against him, and their 56
evidences were not agreeing. And some rising up, bore 57
false witness against him, saying: We heard him say, I will 58
destroy this temple made with hands, and within three days I will build another not made with hands. And 59
their witness did not agree.

And the high priest rising up in the midst, asked Jesus, 60
saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace 61
and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ the Son of the blessed God? And Jesus said to him: I am. And you 62

v. 51. The youth here mentioned is usually believed to be St. Mark himself. His mother's house was apparently a centre of Christ's followers in Jerusalem. His full name was John Mark, he was the nephew of St. Barnabas and went with him and St. Paul on their first missionary journey (Acts XIII. 4–5). Later he became the interpreter and companion of St. Peter.

shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of
63 heaven. Then the high priest, rending his garments,
64 saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all con-
65 demned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesy. And the servants struck him with the palms of their hands.
66 Now when Peter was in the court below, there cometh
67 one of the maid-servants of the high priest. And when she had seen Peter warming himself, looking on him, she
68 saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and
69 the cock crew. And again a maid-servant seeing him, began to say to the standers-by: This is one of them.
70 But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them: for
71 thou art also a Galilean. But he began to curse and to swear, *saying:* I know not this man of whom you speak.
72 And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

CHAPTER XV

And straightway in the morning the chief priests, holding a consultation with the ancients and the Scribes and the whole council, binding Jesus, led him
2 away, and delivered him to Pilate. And Pilate asked him: Art thou the king of the Jews? But he answering,
3 saith to him: Thou sayest *it.* And the chief priests
4 accused him in many things. And Pilate again asked him,

saying: Answerest thou nothing? Behold in how many things they accuse thee. But Jesus still answered nothing; 5
so that Pilate wondered.

Now on the festival day he was wont to release unto 6
them one of the prisoners whomsoever they demanded.
And there was one called Barabbas, who was put in 7
prison with some seditious men who in the sedition had
committed murder. And when the multitude was come 8
up, they began to desire *that he would do* as he had ever
done unto them. And Pilate answered them, and said: 9
Will you that I release to you the king of the Jews? For 10
he knew that the chief priests had delivered him up out of
envy. But the chief priests moved the people that he 11
should rather release Barabbas to them. And Pilate again 12
answering, saith to them: What will you then that I
do to the king of the Jews? But they again cried out: 13
Crucify him. And Pilate saith to them: Why, what 14
evil hath he done? But they cried out the more: Crucify
him. And so Pilate being willing to satisfy the people, 15
released to them Barabbas, and delivered up Jesus, when
he had scourged him, to be crucified.

And the soldiers led him away into the court of the 16
palace, and they called together the whole band: and 17
they clothe him with purple, and platting a crown of
thorns they put it upon him. And they began to salute 18
him: Hail, king of the Jews. And they struck his head 19
with a reed: and they did spit on him. And bowing their
knees, they adored him. And after they had mocked 20
him, they took off the purple from him and put his own
garments on him, and they led him out to crucify
him.

And they forced one Simon a Cyrenian, who passed 21
by, coming out of the country, the father of Alexander
and of Rufus, to take up his cross. And they bring 22
him into the place *called* Golgotha, which being inter-
preted is, the place of Calvary. And they gave him to 23

drink wine mingled with myrrh; but he took it not.
24 And crucifying him, they divided his garments, casting
25 lots upon them, what every man should take. And it
26 was the third hour: and they crucified him. And the inscription of his cause was written over, THE KING
27 OF THE JEWS. And with him they crucify two thieves,
28 the one on his right hand and the other on his left. And the Scripture was fulfilled which saith: *And with the*
29 *wicked he was reputed.* And they that passed by blasphemed him, wagging their heads and saying: Vah, thou that destroyest the temple of God, and in three days
30 buildest it up again: save thyself, coming down from
31 the cross. In like manner also the chief priests, mocking, said with the Scribes one to another: He saved others,
32 himself he cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness
34 over the whole earth until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?
35 And some of the standers by hearing, said: Behold he
36 calleth Elias. And one running and filling a sponge with vinegar and putting it upon a reed, gave *him* to drink, saying: Stay, let us see if Elias come to take
37 him down. And Jesus having cried out with a loud
38 voice, gave up the ghost. And the veil of the temple was
39 rent in two, from the top to the bottom. And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God.

40 And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of

v. 28. Isaias. LIII. 12. *v. 34.* Psalm XXI. 2.

James the Less and of Joseph, and Salome; who also 41
when he was in Galilee, followed him, and ministered
to him, and many other women that came up with him
to Jerusalem.

And when evening was now come (because it was the 42
Parasceve, that is, the day before the Sabbath), Joseph 43
of Arimathea, a noble counsellor, who was also himself
looking for the kingdom of God, came and went in boldly
to Pilate and begged the body of Jesus. But Pilate 44
wondered that he should be already dead. And sending
for the centurion, he asked him if he were already dead.
And when he had understood it by the centurion, he gave 45
the body to Joseph. And Joseph, buying fine linen, and 46
taking him down, wrapped him up in the fine linen and laid
him in a sepulchre which was hewed out of a rock.
And he rolled a stone to the door of the sepulchre.
And Mary Magdalen and Mary *the mother* of Joseph 47
beheld where he was laid.

CHAPTER XVI

And when the Sabbath was past, Mary Magdalen
and Mary *the mother* of James and Salome brought
sweet spices, that coming they might anoint Jesus.
And very early in the morning, the first day of the week, 2
they come to the sepulchre, the sun being now risen.
And they said one to another: Who shall roll us back 3
the stone from the door of the sepulchre? And looking 4
they saw the stone rolled back. For it was very great.
And entering into the sepulchre, they saw a young man 5
sitting on the right side clothed with a white robe; and
they were astonished. Who saith to them: Be not 6
affrighted. You seek Jesus of Nazareth, who was crucified:
he is risen, he is not here. Behold the place where they
laid him. But go, tell his disciples and Peter, that he 7

goeth before you into Galilee; there you shall see him
8 as he told you. But they going out, fled from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man, for they were afraid.

9 But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven
10 devils. She went and told them that had been with
11 him, who were mourning and weeping. And they hearing that he was alive, and had been seen by her, did not believe.

12 And after that he appeared in another shape to two of them walking, as they were going into the country.
13 And they going told it to the rest: neither did they believe them.

14 At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.

15 And he said to them: Go ye into the whole world
16 and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not
17 shall be condemned. And these signs shall follow them that believe: in my name they shall cast out devils: they
18 shall speak with new tongues. They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

vv. 9–20. There is an evident break in the text between verses 8 and 9. In some of the earliest manuscripts the text stops at verse 8, while in some a blank space is left as if for the opportunity to add the remainder. In others a much shorter ending is given. For some reason unknown either the author was interrupted or the manuscript mutilated at a very early date. The Church gives us the remainder as inspired Holy Scripture, but has not decided whether it is by St. Mark or some other inspired author.

And the Lord Jesus, after he had spoken to them, was 19
taken up into heaven, and sitteth on the right hand of God.
But they going forth, preached everywhere: the Lord 20
working withal, and confirming the word with signs that
followed.

THE GOSPEL ACCORDING TO ST. LUKE

St. Luke was the companion of St. Paul mentioned thrice in St. Paul's Epistles (Col. IV. 14; Philemon, 24; II Tim. IV. 11). He has the character of a careful and painstaking historian. For his first work, i.e. his Gospel, he had to gather material from others; for his second work, i.e. The Acts of the Apostles, he needed less reliance on the information of others since he himself moved in Apostolic circles and took part in many things of which he writes. He did not write especially for Jews but rather set forth the universality of Christ's Kingdom.

CHAPTER I

Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accom-
2 plished among us, according as they have delivered them unto us, who from the beginning were eye-witnesses and
3 ministers of the word, it seemed good to me also, having diligently attained to all things from the beginning, to
4 write to thee in order, most excellent Theophilus, that thou mayest know the verity of those words in which thou hast been instructed.
5 There was in the days of Herod the king of Judea, a certain priest named Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name
6 Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord
7 without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years.
8 And it came to pass, when he executed the priestly
9 function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer
10 incense, going into the temple of the Lord: and all the multitude of the people was praying without at the hour
11 of incense. And there appeared to him an Angel of the Lord, standing on the right side of the altar of incense.
12 And Zachary, seeing him, was troubled; and fear fell

upon him. But the Angel said to him: Fear not, Zachary, 13
for thy prayer is heard; and thy wife Elizabeth shall bear
thee a son, and thou shalt call his name John. And thou 14
shalt have joy and gladness, and many shall rejoice in his
nativity. For he shall be great before the Lord: and 15
shall drink no wine nor strong drink; and he shall be
filled with the Holy Ghost even from his mother's womb.
And he shall convert many of the children of Israel to the 16
Lord their God. And he shall go before him in the spirit 17
and power of Elias; that he may turn the hearts of the
fathers unto the children, and the incredulous to the
wisdom of the just, to prepare unto the Lord a perfect
people. And Zachary said to the Angel: Whereby shall 18
I know this? For I am an old man; and my wife is advanced
in years. And the Angel answering, said to him: I am 19
Gabriel who stand before God; and am sent to speak to thee
and to bring thee these good tidings. And behold, thou 20
shalt be dumb, and shalt not be able to speak until the day
wherein these things shall come to pass; because thou
hast not believed my words, which shall be fulfilled in
their time. And the people were waiting for Zachary; 21
and they wondered that he tarried so long in the temple.
And when he came out he could not speak to them, and 22
they understood that he had seen a vision in the temple.
And he made signs to them, and remained dumb.

And it came to pass, after the days of his office were 23
accomplished, he departed to his own house. And after 24
those days, Elizabeth his wife conceived; and hid herself

v. 13. Thy prayer. His priestly prayer in harmony with the prayer of the whole multitude without, for the good of Israel and the coming of the Messias. Zachary had long lost the hope of a son. He was told that his own son should be the forerunner of the Messias, the Elias prophesied by Malachy the prophet (Mal. IV. 5), the one who would prepare Israel for Messianic times by turning the hearts of the old to the young and of the young to the old, a man of great austerity sanctified for his office from before birth.

25 five months, saying: Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

26 And in the sixth month the Angel Gabriel was sent
27 from God into a city of Galilee, called Nazareth; to a virgin espoused to a man whose name was Joseph, of the
28 house of David; and the virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee. Blessed art thou among
29 women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this
30 should be. And the Angel said to her: Fear not, Mary,
31 for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and
32 thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father:
33 and he shall reign in the house of Jacob for ever, and
34 of his kingdom there shall be no end. And Mary said to the Angel: How shall this be done, because I know
35 not man? And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the

v. 34. Zachary asked: Whereby shall I know this? and thus asked for a sign before giving his assent. Mary, accepting the word of the Angel as true, merely asks: How shall this be done? Since Mary does not solve the difficulty to herself by supposing that Joseph is to be the destined father of the promised Child, she cannot have understood the Angel's message otherwise than as an announcement of her immediate motherhood. As this could not be except by an amazing miracle, she humbly asks the mode of the fulfilment. Christians have always believed that the mystery of the Incarnation began at the very instant of Our Lady's free acceptance of her task. It is of Catholic Faith that Mary remained virgin before, during, and after child-birth.

Son of God. And behold thy cousin Elizabeth, she 36
also hath conceived a son in her old age; and this is
the sixth month with her that is called barren: because 37
no word shall be impossible with God. And Mary said: 38
Behold the handmaid of the Lord, be it done to me
according to thy word. And the Angel departed from
her.

And Mary rising up in those days, went into the hill 39
country with haste into a city of Juda. And she entered 40
into the house of Zachary and saluted Elizabeth. And 41
it came to pass that when Elizabeth heard the salutation
of Mary, the infant leaped in her womb. And Elizabeth
was filled with the Holy Ghost, and she cried out with 42
a loud voice, and said: Blessed art thou among women,
and blessed is the fruit of thy womb. And whence is 43
this to me, that the mother of my Lord should come to
me? For behold as soon as the voice of thy salutation 44
sounded in my ears, the infant in my womb leaped for
joy. And blessed art thou that hast believed, because 45
those things shall be accomplished that were spoken to
thee by the Lord.

And Mary said: My soul doth magnify the Lord: 46
and my spirit hath rejoiced in God my Saviour. Because 47, 48
he hath regarded the humility of his handmaid: for
behold from henceforth all generations shall call me
blessed. Because he that is mighty hath done great 49

v. 36. The fact that Elizabeth was of the tribe of Levi is no proof that Our Lady was. Tribes freely intermarried. The word rendered 'cousin' means any kinswoman. Although St. Luke does not expressly state that Mary was of the tribe of Juda and the family of David, the words of the Angel (v. 32) and of Zachary (v. 69) suggest it and the oldest Christian tradition confirms it. The fancy that the Messias was to be both priest (from Levi) and king (from Juda) arose in the time of the Maccabees, who were priest-kings. It is re-echoed by a few Christian writers but is of no historical value.

50 things to me: and holy is his name. And his mercy is
from generation unto generations, to them that fear him.
51 He hath shewed might in his arm: he hath scattered the
52 proud in the conceit of their heart. He hath put down
the mighty from their seat, and hath exalted the humble.
53 He hath filled the hungry with good things: and the rich
54 he hath sent empty away. He hath received Israel his
55 servant, being mindful of his mercy. As he spoke to our
fathers: to Abraham and to his seed for ever.
56 And Mary abode with her about three months: and
she returned to her own house.
57 Now Elizabeth's full time of being delivered was come,
58 and she brought forth a son. And her neighbours and
kinsfolks heard that the Lord had shewed his great
mercy towards her, and they congratulated with her.
59 And it came to pass that on the eighth day they came to
circumcise the child, and they called him by his father's
60 name Zachary. And his mother answering, said: Not so,
61 but he shall be called John. And they said to her: There
62 is none of thy kindred that is called by this name. And
they made signs to his father, how he would have him
63 called. And demanding a writing-table, he wrote, saying:
64 John is his name. And they all wondered. And immediately
his mouth was opened, and his tongue *loosed*, and he
65 spoke blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all
66 the hill country of Judea. And all they that had heard
them laid them up in their heart, saying: What an one,
think ye, shall this child be? For the hand of the Lord
was with him.
67 And Zachary, his father, was filled with the Holy Ghost;
68 and he prophesied, saying: Blessed be the Lord God of
Israel: because he hath visited and wrought the redemption
69 of his people; and hath raised up an horn of salvation
70 to us in the house of David his servant. As he spoke by
the mouth of his holy prophets, who are from the begin-

ning. Salvation from our enemies, and from the hand 71
of all that hate us. To perform mercy to our fathers; 72
and to remember his holy testament. The oath which 73
he swore to Abraham our father, that he would grant
to us: that being delivered from the hand of our enemies, 74
we may serve him without fear; in holiness and justice 75
before him, all our days. And thou, child, shalt be called 76
the prophet of the Highest: for thou shalt go before
the face of the Lord to prepare his ways: to give know- 77
ledge of salvation to his people, unto the remission of their
sins. Through the bowels of the mercy of our God, in 78
which the Orient from on high hath visited us: to 79
enlighten them that sit in darkness, and in the shadow
of death: to direct our feet into the way of peace.

And the child grew, and was strengthened in spirit: 80
and was in the deserts until the day of his manifestation to
Israel.

CHAPTER II

And it came to pass that in those days there went out
a decree from Caesar Augustus that the whole world
should be enrolled. This enrolling was first made by 2

v. 78. The Orient, the Dayspring or Day Star, the Dawn of the Messianic Day. Perhaps an allusion to Zachary III. 9, VI. 12, according to the Pre-Christian Greek version of the Seventy.

v. 2. The Greek could also be translated: "This enrolling was previous to that made when Cyrinus was governor of Syria." If this be the correct rendering, the later enrolling was the well-known one under Cyrinus in A.D. 6 to which Gamaliel refers in Acts V. 37.—If the translation as in the Douay text be maintained we must remember that there is good evidence for Cyrinus having been twice Governor of Syria, but it is difficult to prove that he twice held an enrolment and that one of these coincided in date with that

3 Cyrinus the governor of Syria. And all went to be enrolled,
4 every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because
5 he was of the house and family of David, to be enrolled
6 with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were
7 accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were in the same country shepherds watching
9 and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they
10 feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great
11 joy that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city
12 of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in
13 a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and
14 saying: Glory to God in the highest: and on earth peace to men of good will.

15 And it came to pass, after the angels departed from

of Christ's birth. Herod died in 4 B.C. and Christ's birth cannot have preceded it by many years. Tertullian places it during the Governorship of Saturninus, who left Palestine not later than A.D. 6.

v. 14. Another ancient reading has: Glory to God in the highest, on earth peace and unto men a good will—i.e. God's favour and benevolence. The reading of the text is to be preferred and can be taken as referring either to God's good will towards men or men's good will towards God.

them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.
And they came with haste: and they found Mary and 16
Joseph, and the infant lying in the manger. And seeing, 17
they understood of the word that had been spoken to them concerning this child. And all that heard wondered: 18
and at those things that were told them by the shepherds.
But Mary kept all these words, pondering *them* in her 19
heart. And the shepherds returned, glorifying and prais- 20
ing God for all the things they had heard and seen, as it was told unto them.

And after eight days were accomplished that the 21
child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb. And after the days of her purification 22
according to the law of Moses were accomplished, they carried him to Jerusalem, to present him to the Lord:
as it is written in the law of the Lord, *Every male opening* 23
the womb shall be called holy to the Lord: and to offer 24
a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons.

And behold there was a man in Jerusalem named 25
Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him.
And he had received an answer from the Holy Ghost 26
that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into 27
the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law,
he also took him into his arms and blessed God, and said: 28
Now thou dost dismiss thy servant, O Lord, accord- 29
ing to thy word in peace. Because my eyes have seen 30
thy salvation, which thou hast prepared before the face 31

v. 23. Exod. XIII. 2.

32 of all peoples: a light to the revelation of the gentiles,
and the glory of thy people Israel.
33 And his father and mother were wondering at those
34 things which were spoken concerning him. And Simeon
blessed them and said to Mary his mother: Behold this
child is set for the fall and for the resurrection of many
in Israel, and for a sign which shall be contradicted.
35 And thy own soul a sword shall pierce, that out of many
hearts thoughts may be revealed.
36 And there was one Anna, a prophetess, the daughter
of Phanuel, of the tribe of Aser. She was far advanced
in years, and had lived with her husband seven years from
37 her virginity. And she was a widow until fourscore and
four years; who departed not from the temple, by fastings
38 and prayers serving night and day. Now she at the same
hour coming in, confessed to the Lord; and spoke of him
39 to all that looked for the redemption of Israel. And after
they had performed all things according to the law of the
Lord, they returned into Galilee, to their city Nazareth.
40 And the child grew, and waxed strong, full of wisdom:
and the grace of God was in him.
41 And his parents went every year to Jerusalem at the
42 solemn day of the pasch. And when he was twelve years
old, they going up into Jerusalem according to the custom
43 of the feast, and having fulfilled the days, when they
returned, the child Jesus remained in Jerusalem; and his
44 parents knew it not. And thinking that he was in the
company, they came a day's journey and sought him among
45 their kinsfolks and acquaintances: and not finding him,
46 they returned into Jerusalem seeking him. And it came
to pass that after three days they found him in the temple
sitting in the midst of the doctors, hearing them and
47 asking them questions. And all that heard him were
48 astonished at his wisdom and his answers. And seeing
him, they wondered. And his mother said to him: Son,
why hast thou done so to us? Behold thy father and I have

sought thee sorrowing. And he said to them: How is it 49
that you sought me? Did you not know that I must be about
my father's business? And they understood not the word 50
that he spoke unto them. And he went down with them 51
and came to Nazareth; and was subject to them. And his
mother kept all these words in her heart.

And Jesus advanced in wisdom and age, and grace with 52
God and men.

CHAPTER III

Now in the fifteenth year of the reign of Tiberius Caesar,
Pontius Pilate being governor of Judea, and Herod
being tetrarch of Galilee, and Philip his brother tetrarch
of Iturea and the country of Trachonitis, and Lysanias
tetrarch of Abilina; under the high priests Annas and 2
Caiaphas: the word of the Lord was made unto John the
son of Zachary in the desert. And he came into all the 3

v. 49. My Father's business. The original text has: in what is my Father's. The word to be supplied is most likely 'house' rather than 'business'. The place to find Our Lord was the Temple, His Father's house.

v. 52. Christ as a divine Person had divine and therefore infinite knowledge. Christ in His human nature had the Beatific Vision, knowing the Father as He Himself was known by the Father, cf. Matt. XI. 25–27 and Luke X. 21–22. Moreover He had intuitional knowledge as Angels have. Finally He had purely human experimental knowledge derived from sense experience. Only in this latter knowledge did He advance in wisdom. How one individual human mind can have several distinct avenues to truth, is beyond our understanding and part of the mystery of the Incarnation. There was in Christ's mind, as babe, as youth, as man, nothing which savoured of unreality or pretence. He learnt, He wondered, was amazed, indignant, sorrowful, becoming like unto us in all things except in sin.

country about the Jordan, preaching the baptism of
4 penance for the remission of sins: as it was written in
the book of the sayings of Isaias the prophet: *A voice of*
one crying in the wilderness: Prepare ye the way of the
5 *Lord, make straight his paths. Every valley shall be filled;*
and every mountain and hill shall be brought low: and
the crooked shall be made straight, and the rough ways
6 *plain: and all flesh shall see the salvation of God.*
7 He said therefore to the multitudes that went forth to
be baptized by him: Ye offspring of vipers who hath
8 shewed you to flee from the wrath to come? Bring forth
therefore fruits worthy of penance, and do not begin
to say, We have Abraham for our father. For I say unto you,
that God is able of these stones to raise up children to
9 Abraham. For now the axe is laid to the root of the trees.
Every tree therefore that bringeth not forth good fruit
10 shall be cut down and cast into the fire. And the people
11 asked him, saying: What then shall we do? And he
answering, said to them: He that hath two coats, let him
give to him that hath none; and he that hath meat, let
12 him do in like manner. And the publicans also came
to be baptized, and said to him: Master, what shall we
13 do? But he said to them: Do nothing more than that
14 which is appointed you. And the soldiers also asked
him, saying: And what shall we do? And he said to them:
Do violence to no man, neither calumniate any man: and
be content with your pay.
15 And as the people were of opinion, and all were think-
ing in their hearts of John, that perhaps he might be the
16 Christ; John answered, saying unto all: I indeed baptize
you with water; but there shall come one mightier than
I, the latchet of whose shoes I am not worthy to loose;
he shall baptize you with the Holy Ghost and with fire.
17 Whose fan is in his hand, and he will purge his floor;
and will gather the wheat into his barn, but the chaff

vv. 4–6. Isaias XL. 3.

he will burn with unquenchable fire. And many other 18
things exhorting did he preach to the people.

But Herod the tetrarch, when he was reproved by 19
him for Herodias, his brother's wife, and for all the evils
which Herod had done; he added this also above all, 20
and shut up John in prison.

Now it came to pass, when all the people were baptized, 21
that Jesus also being baptized and praying, heaven was
opened; and the Holy Ghost descended in a bodily shape 22
as a dove upon him: and a voice came from heaven:
Thou art my beloved Son, in thee I am well pleased.

And Jesus himself was beginning about the age of thirty 23
years: being (as it was supposed) the son of Joseph, who
was of Heli, who was of Mathat, who was of Levi, who 24
was of Melchi, who was of Janne, who was of Joseph,
who was of Mathathias, who was of Amos, who was of 25
Nahum, who was of Hesli, who was of Nagge, who 26
was of Mathath, who was of Mathathias, who was of Semei,
who was of Joseph, who was of Juda, who was of Joanna, 27
who was of Reza, who was of Zorobabel, who was of
Salathiel, who was of Neri, who was of Melchi, who was 28
of Addi, who was of Cosan, who was of Helmadan, who
was of Her, who was of Jesus, who was of Eliezer, who 29
was of Jorim, who was of Mathat, who was of Levi,
who was of Simeon, who was of Judas, who was of Joseph, 30
who was of Jona, who was of Eliakim, who was of Melea, 31
who was of Menna, who was of Mathatha, who was of

vv. 23–38. The purpose of this genealogy is not to prove Christ's descent from Adam, for one does not prove the obvious. The 72 names, in a graphic way, lay stress on the fact that Jesus, having been proclaimed the Son of God at His baptism, was the Second Adam restoring unto mankind the adoptive divine sonship once held by the first Adam, when before his Fall he was " of God ". St. Luke, the companion of St. Paul, echoes the teaching of his master that Christ is " the beginning ", the " first born from the dead ".—See also note to Matthew I. 1–17.

32 Nathan, who was of David, who was of Jesse, who was
of Obed, who was of Booz, who was of Salmon, who
33 was of Naasson, who was of Aminadab, who was of
Aram, who was of Esron, who was of Phares, who was of
34 Judas, who was of Jacob, who was of Isaac, who was of
35 Abraham, who was of Thare, who was of Nachor, who
was of Sarug, who was of Ragua, who was of Phaleg, who
36 was of Heber, who was of Sale, who was of Cainan, who
was of Arphaxad, who was of Sem, who was of Noe,
37 who was of Lamech, who was of Mathusale, who was of
Henoch, who was of Jared, who was of Malaleel, who was
38 of Cainan, who was of Henos, who was of Seth, who
was of Adam, who was of God.

CHAPTER IV

And Jesus being full of the Holy Ghost, returned from
the Jordan and was led by the Spirit into the desert
2 for the space of forty days; and was tempted by the devil.
And he ate nothing in those days; and when they were
3 ended he was hungry. And the devil said to him: If
thou be the Son of God, say to this stone that it be made
4 bread. And Jesus answered him: It is written: that
Man liveth not by bread alone, but by every word of God.
5 And the devil led him into a high mountain, and shewed
him all the kingdoms of the world in a moment of time.
6 And he said to him: To thee will I give all this power,
and the glory of them; for to me they are delivered, and
7 to whom I will, I give them. If thou therefore wilt adore
8 before me, all shall be thine. And Jesus answering said
to him: It is written: *Thou shalt adore the Lord thy God,*

vv. 1–13. St. Matthew places the Temptation on the pinnacle of the Temple before that on the high mountain. The reason is unknown.
v. 4. Deut. VIII. 3.
v. 8. Deut. VI. 13 and X. 20.

and him only shalt thou serve. And he brought him to 9
Jerusalem and set him on a pinnacle of the temple and
said to him: If thou be the Son of God, cast thyself from
hence. For it is written, that *he hath given his angels* 10
charge over thee, that they keep thee: and that *in their* 11
hands they shall bear thee up, lest perhaps thou dash thy
foot against a stone. And Jesus answering said to him: 12
It is said, *Thou shalt not tempt the Lord thy God.* And 13
all the temptation being ended, the devil departed from
him for a time.

And Jesus returned in the power of the Spirit into 14
Galilee, and the fame of him went out through the whole
country. And he taught in their synagogues, and was 15
magnified by all.

And he came to Nazareth where he was brought up: 16
and he went into the synagogue according to his custom
on the sabbath day; and he rose up to read. And the 17
book of Isaias the prophet was delivered unto him. And
as he unfolded the book, he found the place where it was
written: *The spirit of the Lord is upon me, wherefore* 18
he hath anointed me to preach the gospel to the poor: he
hath sent me to heal the contrite of heart: to preach deliver- 19
ance to the captives, and sight to the blind, to set at liberty
them that are bruised, to preach the acceptable year of
the Lord and the day of reward. And when he had folded 20

vv. 10–11. Psalm XC. 11–12.

v. 12. Deut. VI. 16.

vv. 14–30. Many see in this account the same occurrence as that related in Matthew XIII. 53–58 and Mark VI. 1–6. It may be however that St. Luke joins what happened on two occasions into one narrative. From v. 23 it is plain that this visit to Nazareth's synagogue followed that to Capharnaum and happened when Christ's fame was already widely spread and He had preached in many synagogues and done many miracles. The event on the brow of the hill may mark the final rejection of Christ by those who had known Him from boyhood as the carpenter's son of the village.

v. 18. Isaias LXI. 1.

the book, he restored it to the minister and sat down. And the eyes of all in the synagogue were fixed on him.
21 And he began to say to them: This day is fulfilled this scripture in your ears.
22 And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they
23 said: Is not this the son of Joseph? And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in
24 Capharnaum, do also here in thy own country. And he said: Amen I say to you, that no prophet is accepted
25 in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there
26 was a great famine throughout all the earth; and to none of them was Elias sent, but to Sarepta of Sidon, to a
27 widow woman. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was
28 cleansed but Naaman the Syrian. And all they in the synagogue, hearing these things, were filled with anger.
29 And they rose up and thrust him out of the city: and they brought him to the brow of the hill whereon their city was built, that they might cast him down headlong.
30 But he, passing through the midst of them, went his way.
31 And he went down into Capharnaum, a city of Galilee;
32 and there he taught them on the sabbath days. And they were astonished at his doctrine: for his speech was
33 with power. And in the synagogue there was a man who had an unclean devil, and he cried out with a loud
34 voice, saying: Let us alone, what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us?

v. 34. A forced cry of anger, fear and hatred. The devil's natural sagacity had convinced him that Christ was a person of unique sanctity and superhuman power, but how far Satan's knowledge of Christ's divine Sonship went, is impossible to say. It seems clear that the devil had heard, or heard of, the voice from heaven on the occasion of Christ's

I know thee who thou art, the Holy One of God. And 35
Jesus rebuked him, saying: Hold thy peace and go out
of him. And when the devil had thrown him into the midst,
he went out of him, and hurt him not at all. And there 36
came fear upon all, and they talked among themselves,
saying: What word is this, for with authority and power
he commandeth the unclean spirits, and they go out?
And the fame of him was published into every place of 37
the country.

And Jesus rising up out of the synagogue, went into 38
Simon's house. And Simon's wife's mother was taken with
a great fever, and they besought him for her. And stand- 39
ing over her, he commanded the fever and it left her.
And immediately rising, she ministered to them.

And when the sun was down, all they that had any sick 40
with divers diseases, brought them to him. But he, laying
his hands on every one of them, healed them. And 41
devils went out from many, crying out and saying: Thou
art the Son of God. And rebuking them, he suffered
them not to speak; for they knew that he was Christ.

And when it was day, going out he went into a desert 42
place: and the multitudes sought him, and came unto
him: and they stayed him that he should not depart from
them. To whom he said: To other cities also I must 43
preach the kingdom of God: for therefore am I sent.
And he was preaching in the synagogues of Galilee. 44

CHAPTER V

And it came to pass that when the multitudes pressed
upon him to hear the word of God, he stood by the
lake of Genesareth, and saw two ships standing by the 2

baptism, and that from this and from Christ's miracles he had come to know that Jesus was the Messias; but what this involved could not be known except by revelation, see Matt. XVI. 17.

lake: but the fishermen were gone out of them and were
3 washing their nets. And going up into one of the ships
that was Simon's, he desired him to draw back a little
from the land. And sitting he taught the multitudes out
4 of the ship. Now when he had ceased to speak, he said
to Simon: Launch out into the deep, and let down your
5 nets for a draught. And Simon answering said to him:
Master, we have laboured all the night and have taken
6 nothing: but at thy word I will let down the net. And
when they had done this they enclosed a very great
7 multitude of fishes, and their net broke. And they
beckoned to their partners that were in the other ship,
that they should come and help them. And they came
and filled both the ships, so that they were almost sinking.
8 Which when Simon Peter saw, he fell down at Jesus'
knees, saying: Depart from me, for I am a sinful man,
9 O Lord. For he was wholly astonished, and all that
were with him, at the draught of the fishes which they
10 had taken. And so were also James and John the sons
of Zebedee, who were Simon's partners. And Jesus saith
to Simon: Fear not; from henceforth thou shalt catch men.
11 And having brought their ships to land, leaving all things
they followed him.

12 And it came to pass, when he was in a certain city,
behold a man full of leprosy, who seeing Jesus and
falling on his face, besought him, saying: Lord, if thou
13 wilt, thou canst make me clean. And stretching forth
his hand he touched him, saying: I will. Be thou cleansed.
14 And immediately the leprosy departed from him. And

v. 14. It was not the purpose of Christ's stay on earth to be surrounded by worshipping crowds, but, having taught them the way to heaven, to die for them an atoning death upon the Cross. Hence He revealed the dignity of His divine Person only indirectly and gradually and, moderating public enthusiasm by repeatedly commanding not to spread the report of His miracles, He avoided being proclaimed King except upon the Cross.

he charged him that he should tell no man, but: Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them. But the fame of him went abroad the more, and 15
great multitudes came together to hear and to be healed *by him* of their infirmities. And he retired into the desert 16
and prayed.

And it came to pass on a certain day, as he sat teaching, 17
that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem; and the power of the Lord was to heal them. And behold men brought in a bed a man 18
who had the palsy: and they sought means to bring him in and to lay him before him. And when they could 19
not find by what way they might bring him in because of the multitude, they went up upon the roof and let him down through the tiles with his bed into the midst before Jesus. Whose faith when he saw, he said: Man, 20
thy sins are forgiven thee. And the Scribes and Pharisees 21
began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering he said 22
to them: What is it you think in your hearts? Which is 23
easier to say, Thy sins are forgiven thee: or to say, Arise and walk? But that you may know that the Son of Man 24
hath power on earth to forgive sins (he saith to the sick of

v. 17. The power to heal, considered in itself, was never absent from Our Lord, but the exercise of it was determined by the divine plan of His conduct here on earth. It was normally exercised in response to faith (cf. Mark VI. 5) or for some reason or circumstance beyond human wisdom to ascertain. The faith of the multitudes and especially the faith of the sick man and his carriers may have moved Our Lord on this occasion, or His wish to manifest His power to forgive sin. Some think that Christ, at this season, determined to accompany His teaching regularly with a series of healing miracles.

the palsy): I say to thee, arise, take up thy bed,
25 and go into thy house. And immediately rising up
before them, he took up the bed on which he lay, and
26 went away to his own house, glorifying God. And all
were astonished: and they glorified God. And they were
filled with fear, saying: We have seen wonderful things
to-day.
27 And after these things he went forth, and saw a publican
named Levi, sitting at the receipt of custom, and he said
28 to him: Follow me. And leaving all things, he rose up
29 and followed him. And Levi made him a great feast in
his own house; and there was a great company of publicans
30 and of others that were at table with them. But the
Pharisees and Scribes murmured, saying to his disciples:
Why do you eat and drink with publicans and sinners?
31 And Jesus answering, said to them: They that are whole
32 need not the physician: but they that are sick. I came not
to call the just, but sinners to penance.
33 And they said to him: Why do the disciples of John
fast often and make prayers, and the disciples of the
34 Pharisees in like manner; but thine eat and drink? To
whom he said: Can you make the children of the bride-
35 groom fast, whilst the bridegroom is with them? But
the days will come when the bridegroom shall be taken
away from them: then shall they fast in those days.
36 And he spoke also a similitude to them: That no
man putteth a piece from a new garment upon an old
garment: otherwise he both rendeth the new, and the
37 piece taken from the new agreeth not with the old. And
no man putteth new wine into old bottles: otherwise the
new wine will break the bottles, and it will be spilled
38 and the bottles will be lost. But new wine must be put
39 into new bottles; and both are preserved. And no
man drinking old hath presently a mind to new: for
he saith, The old is better.

CHAPTER VI

And it came to pass on the second first sabbath that as he went through the corn fields, his disciples plucked the ears and did eat, rubbing them in their hands.
And some of the Pharisees said to them: Why do you 2
that which is not lawful on the sabbath days? And Jesus 3
answering them, said: Have you not read so much as this, what David did when himself was hungry and they that were with him: how he went into the house 4
of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat, but only for the priests? And he said to them: The 5
Son of Man is Lord also of the sabbath.

And it came to pass also on another sabbath, that he 6
entered into the synagogue and taught. And there was a man, whose right hand was withered. And the Scribes 7
and Pharisees watched if he would heal on the sabbath; that they might find an accusation against him. But 8
he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. Then Jesus said to them: 9
I ask you, if it be lawful on the sabbath days to do good or to do evil; to save life, or to destroy? And looking 10
round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored. And they were filled with madness; and 11
they talked one with another, what they might do to Jesus.

And it came to pass in those days, that he went out 12
into a mountain to pray, and he passed the whole night in the prayer of God. And when day was come, he called 13
unto him his disciples; and he chose twelve of them (whom also he named Apostles): Simon whom he surnamed 14
Peter, and Andrew his brother, James and John, Philip

15 and Bartholomew, Matthew and Thomas, James *the son*
16 of Alphaeus, and Simon who is called Zelotes, and Jude *the brother* of James, and Judas Iscariot who was the traitor.
17 And coming down with them, he stood in a plain place: and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem and the sea
18 coast, both of Tyre and Sidon, who were come to hear him and to be healed of their diseases. And they that
19 were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him and healed all.
20 And he, lifting up his eyes on his disciples, said: Blessed are ye poor: for yours is the kingdom of God.
21 Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh.
22 Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast
23 out your name as evil, for the Son of Man's sake. Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.
24 But woe to you that are rich: for you have your conso-
25 lation. Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep.
26 Woe to you when men shall bless you: for according to these things did their fathers to the false prophets.
27 But I say to you that hear: Love your enemies, do

v. 15. Simon Zelotes. St. Luke translates into Greek the Hebrew term Cananean, which means zealous, fervent. The Apostle surnamed Thaddeus in Matthew X. 3 and Mark III. 18, is here called by his personal name, Jude, as he is also in John XIV. 22. He is marked out as "of James" because he was his brother. He calls himself so at the heading of his Epistle. This James was probably the same as James of Alphaeus and is usually styled James the Less, the bishop of Jerusalem. Judas of James is sometimes called Judas Thaddeus.

good to them that hate you. Bless them that curse you, 28
and pray for them that calumniate you. And to him 29
that striketh thee on the *one* cheek, offer also the other.
And him that taketh away from thee thy cloak, forbid
not to take thy coat also. Give to every one that asketh 30
thee: and of him that taketh away thy goods, ask them
not again. And as you would that men should do to 31
you, do you also to them in like manner. And if you 32
love them that love you, what thanks are to you? For
sinners also love those that love them. And if you do good 33
to them who do good to you, what thanks are to you?
For sinners also do this. And if ye lend to them of whom 34
ye hope to receive, what thanks are to you? For sinners
also lend to sinners, for to receive as much. But love 35
ye your enemies; do good, and lend, hoping for nothing
thereby: and your reward shall be great and you shall be
the sons of the Highest: for he is kind to the unthankful,
and to the evil. Be ye therefore merciful, as your Father 36
also is merciful. Judge not, and you shall not be judged. 37
Condemn not, and you shall not be condemned. Forgive,
and you shall be forgiven. Give, and it shall be given 38
to you: good measure and pressed down and shaken
together and running over shall they give into your bosom.
For with the same measure that you shall mete withal, it
shall be measured to you again.

And he spoke also to them a similitude: Can the blind 39
lead the blind? Do they not both fall into the ditch?
The disciple is not above his master: but every one shall 40
be perfect if he be as his master. And why seest thou 41
the mote in thy brother's eye, but the beam that is in
thy own eye thou considerest not? Or how canst thou say 42
to thy brother: Brother, let me pull the mote out of thy
eye, when thou thyself seest not the beam in thy own eye?
Hypocrite, cast first the beam out of thy own eye; and
then shalt thou see clearly to take out the mote from
thy brother's eye. For there is no good tree that bringeth 43

forth evil fruit: nor an evil tree that bringeth forth good
44 fruit. For every tree is known by its fruit. For men do
not gather figs from thorns; nor from a bramble bush do
45 they gather the grape. A good man out of the good treasure
of his heart bringeth forth that which is good: and an
evil man out of the evil treasure bringeth forth that which
is evil. For out of the abundance of the heart the mouth
speaketh.
46 And why call you me Lord, Lord: and do not the
47 things which I say? Every one that cometh to me and
heareth my words and doth them, I will shew you to
48 whom he is like. He is like to a man building a house,
who digged deep and laid the foundation upon a rock.
And when a flood came, the stream beat vehemently upon
that house, and it could not shake it; for it was founded
49 on a rock. But he that heareth and doth not, is like to a
man building his house upon the earth without a founda-
tion: against which the stream beat vehemently, and
immediately it fell, and the ruin of that house was great.

CHAPTER VII

And when he had finished all his words in the hearing
2 of the people, he entered into Capharnaum. And
the servant of a certain centurion, who was dear to him,
3 being sick, was ready to die. And when he had heard of
Jesus he sent unto him the ancients of the Jews, desiring
4 him to come and heal his servant. And when they came to
Jesus, they besought him earnestly, saying to him: He
5 is worthy that thou shouldest do this for him, for he
loveth our nation: and he hath built us a synagogue.
6 And Jesus went with them. And when he was now not far
from the house, the centurion sent his friends to him,
saying: Lord, trouble not thyself; for I am not worthy that
7 thou shouldest enter under my roof. For which cause

neither did I think myself worthy to come to thee; but say
the word, and my servant shall be healed. For I also am a 8
man subject to authority, having under me soldiers: and
I say to one, Go, and he goeth; and to another, Come,
and he cometh; and to my servant, Do this, and he doth it.
Which Jesus hearing, marvelled: and turning about to the 9
multitude that followed him, he said: Amen I say to you,
I have not found so great faith not even in Israel. And 10
they who were sent being returned to the house, found
the servant whole who had been sick.

And it came to pass afterwards that he went into 11
a city that is called Naim; and there went with him his
disciples and a great multitude. And when he came nigh 12
to the gate of the city, behold a dead man was carried out,
the only son of his mother; and she was a widow: and a
great multitude of the city was with her. Whom when the 13
Lord had seen, being moved with mercy towards her, he
said to her: Weep not. And he came near and touched 14
the bier. And they that carried it stood still. And he
said: Young man, I say to thee, arise. And he that was 15
dead sat up and began to speak. And he gave him to his
mother. And there came a fear upon them all: and they 16
glorified God, saying: A great prophet is risen up among
us; and God hath visited his people. And this rumour of 17
him went forth throughout all Judea, and throughout all
the country round about.

And John's disciples told him of all these things. 18
And John called to him two of his disciples and sent 19

vv. 19–23. Christ, by using the traditional terms descriptive of Messianic times, taken from Isaias the prophet, gives the answer desired that He is the Messias.

Scandalized in me, this is not necessarily a rebuke to John the Baptist which would be out of harmony with the context, but a general truth applicable to all (the two messengers included) who were distressed that anyone who was truly the expected Messias should not at once assume the role of a warlike conquering Leader.

them to Jesus, saying: Art thou he that art to come; or
20 look we for another? And when the men were come unto
him, they said: John the Baptist hath sent us to thee,
saying: Art thou he that art to come: or look we for
21 another? (And in that same hour he cured many of their
diseases and hurts and evil spirits: and to many that
22 were blind he gave sight.) And answering, he said to
them: Go and relate to John what you have heard and seen:
The blind see, the lame walk, the lepers are made clean,
the deaf hear, the dead rise again, to the poor the gospel
23 is preached: and blessed is he whosoever shall not be
scandalized in me.

24 And when the messengers of John were departed, he
began to speak to the multitudes concerning John:
What went you out into the desert to see? A reed shaken
25 with the wind? But what went you out to see? A man
clothed in soft garments? Behold they that are in costly
apparel and live delicately, are in the houses of kings.
26 But what went you out to see? A prophet? Yea, I say to
27 you, and more than a prophet; this is he of whom it is
written: *Behold I send my angel before thy face, who shall*
28 *prepare thy way before thee.* For I say to you: Amongst
those that are born of women, there is not a greater
prophet than John the Baptist. But he that is the lesser
29 in the kingdom of God, is greater than he. And all the
people hearing, and the publicans, justified God, being
baptized with John's baptism.

30 But the Pharisees and the lawyers despised the counsel
of God against themselves, being not baptized by him.
31 And the Lord said: Whereunto then shall I liken the

v. 27. Mal. III. 1.

vv. 29–30. The common people, even the publicans, acknowledged God's right and did Him justice by receiving John's baptism unto repentance. Pharisees and lawyers rejected God's benevolent plan in their regard. Cf. Matt. XXI. 25–27.

men of this generation? And to what are they like?
They are like to children sitting in the market place and 32
speaking one to another, and saying: We have piped to
you, and you have not danced: we have mourned, and you
have not wept. For John the Baptist came neither eating 33
bread nor drinking wine; and you say: He hath a devil.
The Son of Man is come eating and drinking; and you 34
say: Behold a man that is a glutton and a drinker of
wine, a friend of publicans and sinners. And wisdom is 35
justified by all her children.

And one of the Pharisees desired him to eat with him. 36
And he went into the house of the Pharisee, and sat down
to meat. And behold a woman that was in the city, a 37
sinner, when she knew that he sat at meat in the Pharisee's
house, brought an alabaster box of ointment; and stand- 38
ing behind at his feet, she began to wash his feet with
tears, and wiped them with the hairs of her head, and
kissed his feet, and anointed them with the ointment.
And the Pharisee who had invited him, seeing it, spoke 39
within himself, saying: This man, if he were a prophet,
would know surely who and what manner of woman this
is that toucheth him, that she is a sinner. And Jesus 40
answering, said to him: Simon, I have somewhat to say
to thee. But he said: Master, say *it*. A certain creditor 41
had two debtors, the one owed five hundred pence, and the
other fifty. And whereas they had not wherewith to pay, 42
he forgave them both. Which therefore of the two loveth
him most? Simon answering said: I suppose that he to 43
whom he forgave most. And he said to him: Thou hast
judged rightly. And turning to the woman, he said unto 44

v. 35. The wisdom of God's plan for the redemption of mankind has ever been proved right in the conduct of those who carried out that plan, in this case both the Baptist and Our Lord: the one fasted, the other did not, but in so doing they both showed forth the wise plan of God, notwithstanding the carping criticism of man.

Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet and with her hairs hath
45 wiped them. Thou gavest me no kiss: but she, since
46 she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment
47 hath anointed my feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

48, 49 And he said to her: Thy sins are forgiven thee. And they that sat at meat with him began to say within them-
50 selves: Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made thee safe, go in peace.

CHAPTER VIII

And it came to pass afterwards that he travelled through the cities and towns, preaching and evangelizing
2 the kingdom of God; and the twelve with him, and certain women who had been healed of evil spirits and infirmities: Mary who is called Magdalen, out of whom
3 seven devils were gone forth, and Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto him of their substance.

4 And when a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a
5 similitude. The sower went out to sow his seed. And as he sowed some fell by the way side and it was trodden
6 down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up
7 it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it,
8 choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that hath ears to hear, let him hear.

And his disciples asked him what this parable might be. 9
To whom he said: To you it is given to know the mystery 10
of the kingdom of God: but to the rest in parables, that
seeing they may not see, and hearing may not understand.
Now the parable is this: The seed is the word of God. 11
And they by the way side are they that hear: then the 12
devil cometh and taketh the word out of their heart, lest
believing they should be saved. Now they upon the 13
rock, *are they* who when they hear, receive the word with
joy: and these have no roots; for they believe for a while,
and in time of temptation they fall away. And that which 14
fell among thorns are they who have heard, and going
their way are choked with the cares and riches and pleasures
of this life, and yield no fruit. But that on the good 15
ground are they who in a good and perfect heart,
hearing the word, keep it, and bring forth fruit in
patience.

Now no man lighting a candle covereth it with a vessel, 16
or putteth it under a bed; but setteth it upon a candle-
stick, that they who come in may see the light. For there 17
is not any thing secret that shall not be made manifest;
nor hidden that shall not be known and come abroad.
Take heed therefore how you hear. For whosoever hath, 18
to him shall be given; and whosoever hath not, that also
which he thinketh he hath shall be taken away from him.

And his mother and brethren came unto him; and they 19
could not come at him for the crowd. And it was told 20
him: Thy mother and thy brethren stand without, desiring
to see thee. Who answering said to them: My mother 21
and my brethren are they who hear the word of God, and
do it.

And it came to pass on a certain day that he went into 22
a little ship with his disciples, and he said to them: Let
us go over to the other side of the lake. And they launched
forth. And when they were sailing, he slept; and there 23
came down a storm of wind upon the lake, and they were

24 filled, and were in danger. And they came and awakened
him, saying: Master, we perish. But he arising rebuked
the wind and the rage of the water; and it ceased, and
25 there was a calm. And he said to them: Where is your
faith? Who being afraid, wondered, saying one to another:
Who is this (think you) that he commandeth both the
winds and the sea, and they obey him?
26 And they sailed to the country of the Gerasenes, which
27 is over against Galilee. And when he was come forth
to the land, there met him a certain man who had a devil
now a very long time: and he wore no clothes, neither
28 did he abide in a house, but in the sepulchres. And
when he saw Jesus, he fell down before him; and crying
out with a loud voice, he said: What have I to do with
thee, Jesus, Son of the most high God? I beseech thee,
29 do not torment me. For he commanded the unclean
spirit to go out of the man. For many times it seized him,
and he was bound with chains and kept in fetters; and
breaking the bonds he was driven by the devil into the
30 deserts. And Jesus asked him, saying: What is thy
name? But he said: Legion; because many devils were
31 entered into him. And they besought him that he would
32 not command them to go into the abyss. And there was
there a herd of many swine feeding on the mountain; and
they besought him that he would suffer them to enter

v. 30. Legion, a boastful name, taken from a Roman military term for an army division of up to six thousand men. According to St. Mark it is the devil who says: My name is Legion for we are many. The devils' words are alternately defiant and cringing, suppliant and burlesque. They dread to be sent back to hell, the abyss, where they cannot torment men. They dread to be sent out of that district (Mark V. 10) which was the Decapolis, a federation of ten towns, mainly Greek, to the south-east of the lake, with a heathen population. The demoniac may well have been a pagan. The expression " Son of the Most High God " is not unlikely on pagan lips.

into them. And he suffered them. The devils therefore 33
went out of the man, and entered into the swine; and the
herd ran violently down a steep place into the lake and
were stifled. Which when they that fed them saw done, 34
they fled away and told it in the city and in the villages.
And they went out to see what was done; and they came 35
to Jesus, and found the man out of whom the devils were
departed, sitting at his feet, clothed and in his right mind:
and they were afraid. And they also that had seen told 36
them how he had been healed from the legion. And all 37
the multitude of the country of the Gerasenes besought
him to depart from them; for they were taken with great
fear. And he going up into the ship returned back again.
Now the man out of whom the devils were departed, 38
besought him that he might be with him. But Jesus sent
him away, saying: Return to thy house, and tell how 39
great things God hath done to thee. And he went through
the whole city, publishing how great things Jesus had
done to him.

And it came to pass, that when Jesus was returned, the 40
multitude received him: for they were all waiting for him.
And behold there came a man whose name was Jairus, 41
and he was a ruler of the synagogue: and he fell down
at the feet of Jesus, beseeching him that he would
come into his house. For he had an only daughter almost 42
twelve years old, and she was dying. And it happened as
he went that he was thronged by the multitudes.

And there was a certain woman having an issue of blood 43
twelve years, who had bestowed all her substance on
physicians and could not be healed by any. She came 44
behind him and touched the hem of his garment; and
immediately the issue of her blood stopped. And Jesus 45
said: Who is it that touched me? And all denying, Peter
and they that were with him said: Master, the multitudes
throng and press thee, and dost thou say, Who touched
me? And Jesus said: Somebody hath touched me; for 46

47 I know that virtue is gone out from me. And the woman seeing that she was not hid, came trembling and fell down before his feet: and declared before all the people for what cause she had touched him, and how she was
48 immediately healed. But he said to her: Daughter, thy faith hath made thee whole; go thy way in peace.
49 As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead,
50 trouble him not. And Jesus hearing this word, answered the father of the maid: Fear not; believe only, and she
51 shall be safe. And when he was come to the house he suffered not any man to go in with him, but Peter and James and John, and the father and mother of the maiden.
52 And all wept and mourned for her. But he said: Weep
53 not; the maid is not dead, but sleepeth. And they laughed
54 him to scorn, knowing that she was dead. But he, taking
55 her by the hand, cried out, saying: Maid, arise. And her spirit returned, and she rose immediately. And he bid them
56 give her to eat. And her parents were astonished, whom he charged to tell no man what was done.

CHAPTER IX

Then calling together the twelve apostles, he gave them power and authority over all devils and to cure
2 diseases. And he sent them to preach the kingdom of
3 God and to heal the sick. And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread,
4 nor money, neither have two coats. And whatsoever house you shall enter into, abide there and depart not from
5 thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet
6 for a testimony against them. And going out, they went about through the towns, preaching the gospel and healing everywhere.

Now Herod the tetrarch heard of all things that were 7
done by him; and he was in a doubt because it was said
by some that John was risen from the dead, but by 8
other some, that Elias had appeared; and by others,
that one of the old prophets was risen again. And 9
Herod said: John I have beheaded; but who is this
of whom I hear such things? And he sought to see him.

And the apostles, when they were returned, told him 10
all they had done: and taking them he went aside into a
desert place apart, which belongeth to Bethsaida. Which 11
when the people knew they followed him: and he received
them and spoke to them of the kingdom of God and healed
them who had need of healing. Now the day began to 12
decline. And the twelve came and said to him: Send
away the multitude, that going into the towns and villages
round about, they may lodge and get victuals: for we are
here in a desert place. But he said to them: Give you 13
them to eat. And they said: We have no more than five
loaves and two fishes; unless perhaps we should go and
buy food for all this multitude. Now there were about 14
five thousand men. And he said to his disciples: Make
them sit down by fifties in a company. And they did so 15
and made them all sit down. And taking the five loaves 16
and the two fishes, he looked up to heaven, and blessed
them: and he broke, and distributed to his disciples, to
set before the multitude. And they did all eat and were 17
filled. And there were taken up of fragments that remained
to them, twelve baskets.

And it came to pass, as he was alone praying, his 18
disciples also were with him: and he asked them, saying:
Whom do the people say that I am? But they answered 19
and said: John the Baptist; but some say Elias; and
others say that one of the former prophets is risen again.
And he said to them: But whom do you say that I am? 20
Simon Peter answering, said: The Christ of God. But 21
he, strictly charging them, commanded they should tell

22 this to no man; saying: The Son of Man must suffer
many things and be rejected by the ancients and chief
priests and Scribes, and be killed and the third day rise
23 again. And he said to all: If any man will come after
me, let him deny himself and take up his cross daily, and
24 follow me. For whosoever will save his life, shall lose it;
for he that shall lose his life for my sake, shall save it.
25 For what is a man advantaged, if he gain the whole
26 world, and lose himself and cast away himself? For
he that shall be ashamed of me and of my words, of him
the Son of Man shall be ashamed when he shall come
in his majesty and that of his Father and of the holy Angels.
27 But I tell you of a truth: There are some standing here that
shall not taste death till they see the kingdom of God.
28 And it came to pass about eight days after these words,
that he took Peter and James and John, and went up unto
29 a mountain to pray. And whilst he prayed, the shape
of his countenance was altered, and his raiment became
30 white and glittering. And behold two men were talk-
31 ing with him. And they were Moses and Elias, appearing
in majesty. And they spoke of his decease that he should
32 accomplish in Jerusalem. But Peter and they that were
with him were heavy with sleep. And waking, they saw
33 his glory, and the two men that stood with him. And
it came to pass that as they were departing from him,
Peter saith to Jesus: Master, it is good for us to be here;
and let us make three tabernacles, one for thee, and one
for Moses, and one for Elias: not knowing what he said.
34 And as he spoke these things there came a cloud and
overshadowed them: and they were afraid when they
35 entered into the cloud. And a voice came out of the
36 cloud, saying: This is my beloved Son, hear him. And
whilst the voice was uttered, Jesus was found alone.
And they held their peace and told no man in those
days any of these things which they had seen.
37 And it came to pass the day following, when they

came down from the mountain, there met him a great multitude. And behold a man among the crowd cried out, 38
saying: Master, I beseech thee, look upon my son, because he is my only one. And lo, a spirit seizeth him, and he 39
suddenly crieth out, and he throweth him down and teareth him so that he foameth, and bruising him he hardly departeth from him. And I desired thy disciples 40
to cast him out, and they could not. And Jesus answering 41
said: O faithless and perverse generation, how long shall I be with you and suffer you? Bring hither thy son. And as he was coming to him, the devil threw him down 42
and tore him. And Jesus rebuked the unclean spirit 43
and cured the boy, and restored him to his father. And all were astonished at the mighty power of God. 44

But while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass that the Son of Man shall be delivered into the hands of men. But they understood not 45
this word, and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

And there entered a thought into them, which of 46
them should be greater. But Jesus seeing the thoughts 47
of their heart, took a child and set him by him, and 48
said to them: Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me. For he that is the lesser among you all, he is the greater. And John answering, 49
said: Master, we saw a certain man casting out devils in thy name: and we forbade him, because he followeth not with us. And Jesus said to him: Forbid *him* not: for 50
he that is not against you is for you.

And it came to pass when the days of his assumption 51

v. 51. From here onward till Chapter XVIII. 14, St. Luke gives scarcely anything which is also contained in the other evangelists, but seems to follow a source of information peculiar to him. Our Lord apparently left Galilee for good

were accomplishing, that he steadfastly set his face to
52 go to Jerusalem. And he sent messengers before his face:
and going they entered into a city of the Samaritans,
53 to prepare for him. And they received him not, because
54 his face was of one going to Jerusalem. And when his
disciples James and John had seen this, they said: Lord,
wilt thou that we command fire to come down from
55 heaven and consume them? And turning, he rebuked
56 them, saying: You know not of what spirit you are. The
Son of Man came not to destroy souls, but to save. And they
went into another town.

57 And it came to pass as they walked in the way, that
a certain man said to him: I will follow thee whithersoever
58 thou goest. Jesus said to him: The foxes have holes,
and the birds of the air nests; but the Son of Man hath
59 not where to lay his head. But he said to another: Follow
me. And he said: Lord, suffer me first to go, and to bury
60 my father. And Jesus said to him: Let the dead bury
their dead; but go thou and preach the kingdom of God.
61 And another said: I will follow thee, Lord, but let me
62 first take my leave of them that are at my house. Jesus said
to him: No man putting his hand to the plough and
looking back, is fit for the kingdom of God.

CHAPTER X

And after these things the Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself

and confined His ministry to districts across the Jordan. *The days of His assumption were accomplishing*, the time of His stay here on earth was drawing to a close, and that of His return to Heaven on His day of Ascension was approaching. It was the last year of His public ministry. He persisted in visiting Jerusalem where He knew that death awaited Him.

was to come. And he said to them: The harvest indeed 2
is great, but the labourers are few. Pray ye therefore
the Lord of the harvest that he send labourers into his
harvest. Go: Behold I send you as lambs among wolves. 3
Carry neither purse, nor scrip, nor shoes; and salute no 4
man by the way. Into whatsoever house you enter, first 5
say: Peace be to this house. And if the son of peace 6
be there, your peace shall rest upon him: but if not, it
shall return to you. And in the same house remain, 7
eating and drinking such things as they have. For the
labourer is worthy of his hire. Remove not from house
to house. And into what city soever you enter, and they 8
receive you, eat such things as are set before you; and 9
heal the sick that are therein, and say to them: The
kingdom of God is come nigh unto you.

But into whatsoever city you enter, and they receive 10
you not, going forth into the streets thereof, say: Even 11
the very dust of your city that cleaveth to us we wipe off
against you. Yet know this, that the kingdom of God is
at hand. I say to you, it shall be more tolerable at that day 12
for Sodom than for that city. Woe to thee, Corozain, woe 13
to thee, Bethsaida. For if in Tyre and Sidon had been
wrought the mighty works that have been wrought in
you, they would have done penance long ago, sitting in
sackcloth and ashes. But it shall be more tolerable for 14
Tyre and Sidon at the judgment than for you. And thou, 15

v. 4. Salute no man by the way. This does not necessarily mean, refuse to answer any word of salutation of a person passing by, but: pay no courtesy visits to friends or acquaintances en route, nor stop on the road for the oriental customary gossip in the street. Theirs is not to be a leisurely stay, but a hurried message from village to village that Christ is coming and that the Kingdom of God is at hand. Christ's discourse to the Twelve (Matt. X) contains general directions for all Apostolic labour till the end of the world. This seems rather to envisage emergency measures since Christ's time on earth was running short.

Capharnaum, which art exalted unto heaven, thou shalt
16 be thrust down to hell. He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.
17 And the seventy-two returned with joy, saying: Lord,
18 the devils also are subject to us in thy name. And he said to them: I saw Satan like lightning falling from
19 heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the
20 enemy, and nothing shall hurt you. But yet rejoice not in this that spirits are subject unto you: but rejoice in this, that your names are written in heaven.
21 In that same hour he rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them to little ones.
22 Yea, Father, for so it hath seemed good in thy sight. All things are delivered to me by my Father, and no one knoweth who the Son is but the Father; and who the Father is but the Son, and to whom the Son will reveal
23 *him.* And turning to his disciples, he said: Blessed
24 are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.
25 And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life?
26 But he said to him: What is written in the law? How
27 readest thou? He answering, said: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and*
28 *thy neighbour as thyself.* And he said to him: Thou hast
29 answered right: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my
30 neighbour? And Jesus answering, said: A certain man

v. 27. Deut. VI. 5.

went down from Jerusalem to Jericho and fell among robbers, who also stripped him and having wounded him, went away leaving him half dead. And it chanced that a 31
certain priest went down the same way; and seeing him, passed by. In like manner also a Levite, when he was 32
near the place and saw him, passed by. But a certain 33
Samaritan being on his journey came near him: and seeing him, was moved with compassion. And going up 34
to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn and took care of him. And the next day he took 35
out two pence and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in 36
thy opinion was neighbour to him that fell among the robbers? But he said: He that shewed mercy to him. 37
And Jesus said to him: Go, and do thou in like manner.

Now it came to pass as they went, that he entered into 38
a certain town: and a certain woman named Martha received him into her house. And she had a sister called 39
Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood 40
and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. And the Lord, answering, said to her: Martha, 41
Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen 42
the best part, which shall not be taken away from her.

CHAPTER XI

And it came to pass that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples. And he said to them: When you pray, say: 2

3 Father, hallowed be thy name. Thy kingdom come. Give
4 us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

5 And he said to them: Which of you shall have a friend and shall go to him at midnight and shall say to him:
6 Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set
7 before him. And he from within should answer and say: Trouble me not, the door is now shut and my children are with me in bed; I cannot rise and give thee.
8 Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as
9 many as he needeth. And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall
10 be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it
11 shall be opened. And which of you if he ask his father bread, will he give him a stone? Or a fish, will he for a
12 fish give him a serpent? Or if he shall ask an egg, will
13 he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

14 And he was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke: and the multitudes were in admiration at it.
15 But some of them said: He casteth out devils by Beelzebub,
16 the prince of devils. And others tempting, asked of him
17 a sign from heaven. But he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall.
18 And if Satan also be divided against himself, how shall his kingdom stand? Because you say, that through
19 Beelzebub I cast out devils. Now if I cast out devils by

Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger 20
of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his 21
court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome 22
him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me, 23
is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh 24
through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and 25
garnished. Then he goeth and taketh with him seven 26
other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first.

And it came to pass, as he spoke these things, a certain 27
woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee and the paps that gave thee suck. But he said: Yea rather blessed are they 28
who hear the word of God and keep it.

And the multitudes running together, he began to say: 29
This generation is a wicked generation. It asketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was a sign to the Ninivites, so 30
shall the Son of Man also be to this generation. The 31
queen of the south shall rise in the judgment with the men of this generation and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. The 32
men of Ninive shall rise in the judgment with this generation and shall condemn it, because they did penance at the preaching of Jonas; and behold more than Jonas here.

No man lighteth a candle and putteth it in a hidden 33
place, nor under a bushel: but upon a candlestick, that

34 they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be
35 darksome. Take heed therefore that the light which is in
36 thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

37 And as he was speaking, a certain Pharisee prayed him that he would dine with him. And he, going in, sat down
38 to eat. And the Pharisee began to say, thinking within
39 himself, why he was not washed before dinner. And the Lord said to him: Now you, Pharisees, make clean the outside of the cup and of the platter; but your inside is
40 full of rapine and iniquity. Ye fools, did not he that made that which is without, make also that which is
41 within? But yet that which remaineth, give alms; and
42 behold all things are clean unto you. But woe to you, Pharisees, because you tithe mint and rue and every herb, and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave the other
43 undone. Woe to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the
44 market place. Woe to you, because you are as sepulchres that appear not, and men that walk over are not aware.

45 And one of the lawyers answering saith to him: Master,
46 in saying these things, thou reproachest us also. But he said: Woe to you, lawyers also; because you load men with burdens which they cannot bear, and you yourselves
47 touch not the packs with one of your fingers. Woe to you,

v. 41. what remaineth renders the Latin but is not likely to give the true meaning. The Greek can be rendered " what you have in hand ", your store, according to your means, or perhaps: give rather what is within than merely external alms, such as things in cup and platter. The *woes* of Christ in this chapter and in Matthew XXIII ought not to be taken as curses or threats, but rather as predictions of calamities in punishment of hypocrisy.

who build the monuments of the prophets: and your fathers killed them. Truly you bear witness that you 48
consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres. For this 49
cause also the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute. That the blood of all the prophets which 50
was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto 51
the blood of Zacharias who was slain between the altar and the temple. Yea I say to you, it shall be required of this generation. Woe to you, lawyers, for you have taken 52
away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered.

And as he was saying these things to them, the Pharisees 53
and the lawyers began violently to urge him, and to oppress his mouth about many things, lying in wait for 54
him, and seeking to catch something from his mouth that they might accuse him.

CHAPTER XII

And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not 2
be revealed: nor hidden, that shall not be known. For 3
whatsoever things you have spoken in darkness shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the housetops.

And I say to you, my friends: Be not afraid of them who 4
kill the body, and after that have no more that they can do. But I will shew you whom ye shall fear: fear ye him, 5

who after he hath killed hath power to cast into hell. Yea,
6 I say to you, fear him. Are not five sparrows sold for two
farthings, and not one of them is forgotten before God?
7 Yea, the very hairs of your head are all numbered. Fear
not therefore: you are of more value than many sparrows.
8 And I say to you, whosoever shall confess me before
men, him shall the Son of Man also confess before the
9 Angels of God. But he that shall deny me before men,
10 shall be denied before the Angels of God. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but to him that shall blaspheme against
11 the Holy Ghost, it shall not be forgiven. And when they shall bring you into the synagogues and to magistrates and powers, be not solicitous how or what you shall answer,
12 or what you shall say. For the Holy Ghost shall teach you in the same hour what you must say.
13 And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.
14 But he said to him: Man, who hath appointed me judge
15 or divider over you? And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.
16 And he spoke a similitude to them, saying: The land of a
17 certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?
18 And he said: This will I do: I will pull down my barns, and will build greater; and into them will I gather all
19 things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years. Take thy rest, eat, drink, make good cheer.
20 But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which
21 thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.
22 And he said to his disciples: Therefore I say to you,

be not solicitous for your life what you shall eat; nor for your body, what you shall put on. The life is more than the 23
meat, and the body is more than the raiment. Consider 24
the ravens, for they sow not neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they? And which 25
of you, by taking thought, can add to his stature one cubit? If then ye be not able to do so much as the least 26
thing, why are you solicitous for the rest? Consider the 27
lilies how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. Now if God clothe in this 28
manner the grass that is to-day in the field and to-morrow is cast into the oven: how much more you, O ye of little faith? And seek not what you shall eat or what you shall 29
drink: and be not lifted up on high. For all these things 30
do the nations of the world seek. But your Father knoweth that you have need of these things. But seek ye first the 31
kingdom of God and his justice, and all these things shall be added unto you. Fear not, little flock, for it hath 32
pleased your Father to give you a kingdom. Sell what you 33
possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth nor moth corrupteth. For where 34
your treasure is, there will your heart be also.

Let your loins be girt, and lamps burning in your 35
hands. And you yourselves like to men who wait for 36
their lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord 37
when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall 38
come in the second watch or come in the third watch and find them so, blessed are those servants. But this know 39
ye, that if the householder did know at what hour the

thief would come, he would surely watch and would not
40 suffer his house to be broken open. Be you then also
ready: for at what hour you think not, the Son of Man
will come.
41 And Peter said to him: Lord, dost thou speak this
42 parable to us, or likewise to all? And the Lord said:
Who (thinkest thou) is the faithful and wise steward, whom
his lord setteth over his family, to give them their measure
43 of wheat in due season? Blessed is that servant whom
44 when his lord shall come he shall find so doing. Verily
I say to you, he will set him over all that he possesseth.
45 But if that servant shall say in his heart: My lord is
long a coming; and shall begin to strike the men-servants
and maid-servants, and to eat and to drink, and be drunk:
46 the Lord of that servant will come in the day that he
hopeth not, and at the hour that he knoweth not: and
shall separate him and shall appoint him his portion with
47 unbelievers. And that servant who knew the will of his
lord, and prepared not *himself* and did not according to his
48 will, shall be beaten with many stripes. But he that knew
not and did things worthy of stripes shall be beaten with
few stripes. And unto whomsoever much is given, of him
much shall be required; and to whom they have com-
mitted much, of him they will demand the more.
49 I am come to cast fire on the earth; and what will I
50 but that it be kindled? And I have a baptism wherewith
I am to be baptized: and how am I straitened until it be
51 accomplished! Think ye that I am come to give peace
52 on earth? I tell you no, but separation. For there shall be
from henceforth five in one house divided; three against
53 two, and two against three. The father *shall be divided*
against the son, and the son against his father, the mother
against the daughter, and the daughter against her
mother, the mother-in-law against the daughter-in-law,
and the daughter-in-law against her mother-in-law.
54 And he said also to the multitudes: When you see a

cloud rising from the west, presently you say: A shower
is coming; and so it happeneth. And when *ye see* the 55
south wind blow, you say: There will be heat; and it
cometh to pass. You hypocrites, you know how to discern 56
the face of the heaven and of the earth: but how is it that
you do not discern this time? And why even of your- 57
selves do you not judge that which is just? And when thou 58
goest with thy adversary to the prince, whilst thou art in
the way endeavour to be delivered from him: lest perhaps
he draw thee to the judge, and the judge deliver thee to
the exacter, and the exacter cast thee into prison. I say to 59
thee, thou shalt not go out thence until thou pay the very
last mite.

CHAPTER XIII

And there were present at that very time some that told
him of the Galileans whose blood Pilate had mingled
with their sacrifices. And he answering said to them: 2
Think you that these Galileans were sinners above all the
men of Galilee, because they suffered such things? No, 3
I say to you: but unless you shall do penance, you shall
all likewise perish. Or those eighteen upon whom the 4
tower fell in Siloe, and slew them: think you that they
also were debtors above all the men that dwelt in Jeru-
salem? No, I say to you: but except you do penance, 5
you shall all likewise perish.

He spoke also this parable: A certain man had a fig tree 6

vv. 1–4. The two events are not known from any other source. The Galileans were an excitable people and Pilate, like other weak characters, frequently acted suddenly and ruthlessly. A disturbance on the temple mount was probably quelled by a sudden sortie of the Roman garrison from the fortress overlooking it. The lesson from public calamities is not that those who suffered were alone guilty and the others dispensed from repentance, but that all should atone for their crimes.

planted in his vineyard, and he came seeking fruit on it
7 and found none. And he said to the dresser of the vine-
yard: Behold for these three years I come seeking fruit
on this fig tree and I find none. Cut it down therefore;
8 why cumbereth it the ground? But he answering said to
him: Lord, let it alone this year also until I dig about it
9 and dung it. And if happily it bear fruit: but if not,
then after that thou shalt cut it down.
10 And he was teaching in their synagogue on their sabbath.
11 And behold there was a woman who had a spirit of infirmity
eighteen years: and she was bowed together, neither could
12 she look upwards at all. Whom when Jesus saw, he called
her unto him, and said to her: Woman, thou art delivered
13 from thy infirmity. And he laid his hands upon her,
and immediately she was made straight, and glorified God.
14 And the ruler of the synagogue (being angry that Jesus
had healed on the sabbath), answering said to the multi-
tude: Six days there are wherein you ought to work.
In them therefore come and be healed: and not on the
15 sabbath day. And the Lord answering him, said: Ye
hypocrites, doth not every one of you on the sabbath
day loose his ox or his ass from the manger and lead
16 them to water? And ought not this daughter of Abraham
whom Satan hath bound, lo, these eighteen years, be loosed
17 from this bond on the sabbath day? And when he said
these things, all his adversaries were ashamed: and all
the people rejoiced for all the things that were gloriously
done by him.

v. 9. Christ purposely does not say what happened to the fig tree in the end. It is meant as a warning of impending doom, if the people do not repent.

v. 16. Though Satan had inflicted the infirmity on her, she may have been guiltless, and may not have been possessed.

v. 17. The people took sides with Our Lord against the ruler of the synagogue, a token that the Kingdom of God was spreading.

He said therefore: To what is the kingdom of God 18
like, and whereunto shall I resemble it? It is like to a grain 19
of mustard seed, which a man took and cast into his garden,
and it grew and became a great tree, and the birds of the
air lodged in the branches thereof.

And again he said: Whereunto shall I esteem the king- 20
dom of God to be like? It is like to leaven, which a 21
woman took and hid in three measures of meal, till the
whole was leavened.

And he went through the cities and towns teaching, 22
and making his journey to Jerusalem. And a certain man 23
said to him: Lord, are they few that are saved? But he
said to them: Strive to enter by the narrow gate: for 24
many, I say to you, shall seek to enter and shall not be
able. But when the master of the house shall be gone in, 25
and shall shut the door, you shall begin to stand without
and knock at the door, saying: Lord, open to us; and he
answering shall say to you, I know you not whence you are.
Then you shall begin to say: We have eaten and drunk 26
in thy presence, and thou hast taught in our streets. And 27
he shall say to you: I know you not whence you are:
depart from me, all ye workers of iniquity. There shall 28
be weeping and gnashing of teeth, when you shall see
Abraham and Isaac and Jacob and all the prophets in the
kingdom of God: and you yourselves thrust out. And there 29
shall come from the east and the west and the north and
the south; and shall sit down in the kingdom of God. And 30
behold, they are last that shall be first, and they are first
that shall be last.

The same day there came some of the Pharisees, saying 31
to him: Depart and get thee hence, for Herod hath a

v. 23. The question was often debated amongst rabbis. Christ does not directly answer it, but warns against over-confidence and reliance on Israel's privileges. He foretells the rejection of Israel and the salvation of the Gentiles.

32 mind to kill thee. And he said to them: Go and tell that
fox, Behold I cast out devils, and do cures to-day and
to-morrow, and the third day I am consummated.
33 Nevertheless I must walk to-day and to-morrow and the
day following, because it cannot be that a prophet perish
34 out of Jerusalem. Jerusalem, Jerusalem, that killest
the prophets and stonest them that are sent to thee,
how often would I have gathered thy children as the
bird doth her brood under her wings, and thou wouldest
35 not? Behold your house shall be left to you desolate.
And I say to you, that you shall not see me till the time
come when you shall say: Blessed is he that cometh in
the name of the Lord.

CHAPTER XIV

And it came to pass when Jesus went into the house
of one of the chief of the Pharisees on the sabbath
2 day to eat bread, that they watched him. And behold,
there was a certain man before him that had the dropsy.
3 And Jesus answering, spoke to the lawyers and Pharisees,
4 saying: Is it lawful to heal on the sabbath day? But they
held their peace. But he taking him, healed him and sent
5 him away. And answering them, he said: Which of you
shall have an ass or an ox fall into a pit and will not
6 immediately draw him out on the sabbath day? And
they could not answer him to these things.

v. 32. That fox. Christ's presence on Herod's territory created embarrassments to the Tetrarch. He would rather not kill the popular prophet as he had killed the Baptist and raised a hornets' nest. He would spread the rumour, however, that he was about to do so; this, he hoped would frighten Christ into crossing the nearby frontier into Judea. Christ replies that the plan of His activities is divinely fixed. He will go to Jerusalem to die, at the precise moment determined.

And he spoke a parable also to them that were invited, 7
marking how they chose the first seats at the table, saying
to them: When thou art invited to a wedding, sit not 8
down in the first place, lest perhaps one more honourable
than thou be invited by him; and he that invited thee 9
and him, come and say to thee, Give this man place: and
then thou begin with shame to take the lowest place.
But when thou art invited, go, sit down in the lowest 10
place: that when he who invited thee cometh, he may say
to thee: Friend, go up higher. Then shalt thou have glory
before them that sit at table with thee. Because every 11
one that exalteth himself, shall be humbled: and he that
humbleth himself, shall be exalted.

And he said to him also that had invited him: When 12
thou makest a dinner or a supper, call not thy friends,
nor thy brethren, nor thy kinsmen, nor thy neighbours
who are rich: lest perhaps they also invite thee again,
and a recompense be made to thee. But when thou 13
makest a feast, call the poor, the maimed, the lame,
and the blind. And thou shalt be blessed, because they 14
have not wherewith to make thee recompense: for re-
compense shall be made thee at the resurrection of the
just.

When one of them that sat at table with him had heard 15
these things, he said to him: Blessed is he that shall eat
bread in the kingdom of God. But he said to him: A 16
certain man made a great supper and invited many.
And he sent his servant at the hour of supper to say to 17
them that were invited, that they should come, for now
all things are ready. And they began all at once to make 18
excuse. The first said to him, I have bought a farm, and
I must needs go out and see it; I pray thee, hold me
excused. And another said, I have bought five yoke of 19
oxen, and I go to try them: I pray thee, hold me excused.
And another said, I have married a wife, and therefore I 20
cannot come. And the servant returning told these 21

things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and
22 the feeble and the blind and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet
23 there is room. And the Lord said to the servant: Go out into the highways and hedges; and compel them to come
24 in, that my house may be filled. But I say unto you, that none of those men that were invited shall taste of my supper.

25 And there went great multitudes with him; and turning
26 he said to them: If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot
27 be my disciple. And whosoever doth not carry his cross
28 and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary whether
29 he have wherewithal to finish *it*; lest after he hath laid the foundation, and is not able to finish it, all that see
30 it begin to mock him, saying: This man began to build,
31 and was not able to finish. Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet
32 him that with twenty thousand cometh against him? Or else while the other is yet afar off, sending an embassy,
33 he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth,
34 cannot be my disciple. Salt is good. But if the salt shall
35 lose its savour, wherewith shall it be seasoned? It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

CHAPTER XV

Now the publicans and sinners drew near unto him to hear him. And the Pharisees and the Scribes murmured, saying: This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying: What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders, rejoicing; and coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

Or what woman having ten groats, if she lose one groat doth not light a candle and sweep the house and seek diligently, until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the Angels of God upon one sinner doing penance.

And he said: A certain man had two sons; and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country: and there wasted his substance living riotously. And after he had spent all, there came a mighty famine in that country: and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the

17 swine did eat: and no man gave unto him. And returning
to himself, he said: How many hired servants in my
father's house abound with bread, and I here perish with
18 hunger? I will arise, and will go to my father, and say
to him: Father, I have sinned against heaven and before
19 thee. I am not worthy to be called thy son: make me as
20 one of thy hired servants. And rising up he came to his
father. And when he was yet a great way off, his father
saw him and was moved with compassion, and running to
21 him, fell upon his neck and kissed him. And the son said
to him: Father, I have sinned against heaven and before
22 thee; I am not now worthy to be called thy son. And the
father said to his servants: Bring forth quickly the first
robe, and put it on him, and put a ring on his hand, and
23 shoes on his feet; and bring hither the fatted calf and
24 kill it, and let us eat and make merry: because this my son
was dead, and is come to life again: was lost, and is found.
And they began to be merry.

25 Now his elder son was in the field, and when he came
and drew nigh to the house, he heard music and dancing.
26 And he called one of the servants, and asked what these
27 things meant. And he said to him: Thy brother is come,
and thy father hath killed the fatted calf, because he hath
28 received him safe. And he was angry and would not go in.
His father therefore coming out began to entreat him.
29 And he answering, said to his father: Behold, for so many
years do I serve thee and I have never transgressed thy
commandment, and yet thou hast never given me a kid to
30 make merry with my friends. But as soon as this thy
son is come, who hath devoured his substance with harlots,
31 thou hast killed for him the fatted calf. But he said to
him: Son, thou art always with me, and all I have is thine.
32 But it was fit that we should make merry and be glad, for
this thy brother was dead, and is come to life again; he was
lost, and is found.

CHAPTER XVI

And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And 2
he called him, and said to him: How is it that I hear this of thee? Give an account of thy stewardship: for now thou canst be steward no longer. And the steward said 3
within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when 4
I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every 5
one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels 6
of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And 7
how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty.
And the lord commended the unjust steward, forasmuch 8
as he had done wisely: for the children of this world are wiser in their generation than the children of light.
And I say to you: Make unto you friends of the mammon 9
of iniquity, that when you shall fail they may receive you into everlasting dwellings. He that is faithful in that 10
which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been 11

v. 11. The true mammon does not refer to riches in heaven, for there there cannot be any possibility of abuse and therefore of distrust. It refers to higher gifts than worldly riches—to gifts which are indeed in the Kingdom of Heaven but on this side of the grave. A man unfaithful in money matters is not likely to be entrusted with matters of higher and spiritual responsibility and of greater risk and advantage in relation to his soul.

faithful in the unjust mammon, who will trust you with that
12 which is the true? And if you have not been faithful in
that which is another's, who will give you that which is your
13 own? No servant can serve two masters, for either he will
hate the one, and love the other: or he will hold to the one,
and despise the other. You cannot serve God and mammon.
14 Now the Pharisees, who were covetous, heard all these
15 things: and they derided him. And he said to them:
You are they who justify yourselves before men, but God
knoweth your hearts: for that which is high to men is an
16 abomination before God. The law and the prophets
were until John; from that time the kingdom of God is
17 preached, and every one useth violence towards it. And
it is easier for heaven and earth to pass, than one tittle of
the law to fall.
18 Every one that putteth away his wife, and marrieth
another, committeth adultery: and he that marrieth her
that is put away from her husband, committeth adultery.
19 There was a certain rich man who was clothed in purple
20 and fine linen: and feasted sumptuously every day. And
there was a certain beggar named Lazarus, who lay at
21 his gate, full of sores; desiring to be filled with the
crumbs that fell from the rich man's table, and no one
did give him; moreover the dogs came and licked his sores.
22 And it came to pass that the beggar died and was carried
by the Angels into Abraham's bosom. And the rich man
23 also died; and he was buried in hell. And lifting up his
eyes when he was in torments, he saw Abraham afar off,
24 and Lazarus in his bosom; and he cried, and said: Father
Abraham, have mercy on me, and send Lazarus that he

v. 12. that which is another's, rather: that which is alien to you, which is not part and parcel of your human nature, such as external riches.

that which is your own, i.e. virtue, merit and grace, for though they are given to you by God, they become your own, the property of your soul, as money never will.

may dip the tip of his finger in water to cool my tongue,
for I am tormented in this flame. And Abraham said to 25
him: Son, remember that thou didst receive good things
in thy lifetime, and likewise Lazarus evil things: but
now he is comforted and thou art tormented. And besides 26
all this, between us and you there is fixed a great chaos:
so that they who would pass from hence to you cannot, nor
from thence come hither. And he said: Then, father, 27
I beseech thee that thou wouldst send him to my father's
house, for I have five brethren; that he may testify unto 28
them, lest they also come into this place of torments.
And Abraham said to him: They have Moses and the 29
prophets; let them hear them. But he said: No, father 30
Abraham, but if one went to them from the dead, they
will do penance. And he said to him: If they hear not 31
Moses and the prophets, neither will they believe if one
rise again from the dead.

CHAPTER XVII

And he said to his disciples: It is impossible that
scandals should not come: but woe to him through
whom they come. It were better for him that a mill- 2
stone were hanged about his neck, and he cast into the
sea, than that he should scandalize one of these little ones.
Take heed to yourselves. If thy brother sin against thee, 3
reprove him: and if he do penance, forgive him. And if 4
he sin against thee seven times in a day, and seven times
in a day be converted unto thee, saying I repent: forgive
him.

And the apostles said to the Lord: Increase our faith. 5
And the Lord said: If you had faith like to a grain of 6
mustard seed, you might say to this mulberry tree, Be
thou rooted up, and be thou transplanted into the sea:
and it would obey you. But which of you having a servant 7

ploughing or feeding cattle, will say to him when he is come from the field: Immediately go, sit down to meat:
8 and will not *rather* say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and
9 afterwards thou shalt eat and drink? Doth he thank that servant for doing the things which he commanded him?
10 I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants: we have done that which we ought to do.
11 And it came to pass, as he was going to Jerusalem, he
12 passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten
13 men that were lepers who stood afar off and lifted up their voice, saying: Jesus, master, have mercy on us.
14 Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were
15 made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God.
16 And he fell on his face before his feet, giving thanks.
17 And this was a Samaritan. And Jesus answering, said:
18 Were not ten made clean? And where are the nine? There is no one found to return and give glory to God, but this
19 stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.
20 And being asked by the Pharisees when the kingdom of God should come, he answered them and said: The
21 kingdom of God cometh not with observation; neither

v. 21. The text does not mean that the Kingdom of God is within the heart and mind of man alone, so that it is not outwardly observable. The Greek words here translated ' within you ' have the meaning of ' amongst you ', in your midst, within the people. Christ answers the Pharisees who asked when the Kingdom of God was coming by saying that the Kingdom has already come, but that the Kingdom's arrival is not ascertained by meticulous observations pointing to this spot or to that. In Luke XI. 20 Christ tells the Pharisees: " If I by the finger of God cast out devils doubtless

shall they say: Behold here, or behold there. For lo, the kingdom of God is within you.

And he said to his disciples: The days will come when 22
you shall desire to see one day of the Son of Man; and
you shall not see it. And they will say to you: See here, 23
and see there. Go ye not after, nor follow them: for 24
as the lightning that lighteneth from under heaven shineth
unto the parts that are under heaven, so shall the Son
of Man be in his day. But first he must suffer many 25
things, and be rejected by this generation. And as it came 26
to pass in the days of Noe, so shall it be also in the days
of the Son of Man. They did eat and drink, they married 27
wives and were given in marriage, until the day that Noe
entered into the ark: and the flood came and destroyed
them all. Likewise as it came to pass in the days of Lot: 28
they did eat and drink, they bought and sold, they planted
and built. And in the day that Lot went out of Sodom, 29
it rained fire and brimstone from heaven and destroyed
them all. Even thus shall it be in the day when the Son 30
of Man shall be revealed. In that hour he that shall be on 31
the house-top, and his goods in the house, let him not go
down to take them away: and he that shall be in the
field, in like manner let him not return back. Remember 32
Lot's wife. Whosoever shall seek to save his life, shall 33
lose it: and whosoever shall lose it, shall preserve it.
I say to you: in that night there shall be two men in one 34
bed; the one shall be taken, and the other shall be left:
two women shall be grinding together; the one shall 35
be taken, and the other shall be left; two men shall be in

the Kingdom of God is come upon you." Christ therefore Himself appeals to an outward and visible token of the coming of the Kingdom. The Pharisees were Christ's obstinate enemies, and their query would not have been properly answered by telling them that the Kingdom, as the invisible grace of God, was in their hearts, but could not be observed.

the field; the one shall be taken, and the other shall be left.
36, 37 They answering say to him: Where, Lord? Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

CHAPTER XVIII

And he spoke also a parable to them, that we ought
2 always to pray, and not to faint, saying: There was a judge in a certain city, who feared not God nor
3 regarded man. And there was a certain widow in that city, and she came to him, saying: Avenge me of my
4 adversary. And he would not for a long time. But afterwards he said within himself: Although I fear not God
5 nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she
6 weary me. And the Lord said: Hear what the unjust
7 judge saith. And will not God revenge his elect who cry to him day and night: and will he have patience in
8 their regard? I say to you that he will quickly revenge them. But yet the Son of Man when he cometh, shall he find, think you, faith on earth?
9 And to some who trusted in themselves as just, and
10 despised others, he spoke also this parable: Two men went up into the temple to pray: the one a Pharisee, and
11 the other a publican. The Pharisee standing prayed thus

vv. 7–8. have patience, rather: make delay. When Christ the great Avenger of the elect will come to give them their reward and their oppressors their deserts, will many be amongst the elect through persevering prayer? The question suggests a mournful negative in answer. Whether Christ was thinking of His final return as judge at the end of the world, apparently to be preceded by the great Apostasy (II Thess. II. 3), or of the destruction of Jerusalem and the lack of faith of the Jewish people, or whether perhaps of both, is hard to say.

with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of 12
all that I possess. And the publican standing afar off, 13
would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house 14
justified rather than the other: because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

And they brought unto him also infants, that he might 15
touch them. Which when the disciples saw, they rebuked them. But Jesus calling them together, said: Suffer 16
children to come to me, and forbid them not: for of such is the kingdom of God. Amen I say to you: Whosoever 17
shall not receive the kingdom of God as a child, shall not enter into it.

And a certain ruler asked him, saying: Good master, 18
what shall I do to possess everlasting life? And Jesus 19
said to him: Why dost thou call me good? None is good but God alone. Thou knowest the commandments: 20
Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother. Who said: All these things 21
have I kept from my youth. Which when Jesus had heard, 22
he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. He having heard these things, became sorrowful: for 23
he was very rich. And Jesus seeing him become sorrowful, 24
said: How hardly shall they that have riches enter into the kingdom of God. For it is easier for a camel to pass 25
through the eye of a needle, than for a rich man to enter into the kingdom of God. And they that heard it said: 26
Who then can be saved? He said to them: The things 27

v. 20. Exod. XX. 13.

that are impossible with men, are possible with God.
28 Then Peter said: Behold we have left all things, and
29 have followed thee. Who said to them: Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's
30 sake, who shall not receive much more in this present time, and in the world to come life everlasting.
31 Then Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem; and all things shall be accomplished which were written by the prophets con-
32 cerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit
33 upon: and after they have scourged him, they will put
34 him to death; and the third day he shall rise again. And they understood none of these things, and this word was hid from them: and they understood not the things that were said.
35 Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging.
36 And when he heard the multitude passing by, he asked
37 what this meant; and they told him that Jesus of Nazareth
38 was passing by. And he cried out, saying: Jesus, son of
39 David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried
40 out much more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto him.
41 And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I
42 may see. And Jesus said to him: Receive thy sight;
43 thy faith hath made thee whole. And immediately he saw and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

CHAPTER XIX

And entering in, he walked through Jericho. And 2
behold there was a man named Zacheus, who was
the chief of the publicans: and he was rich. And he 3
sought to see Jesus who he was: and he could not for the
crowd, because he was low of stature. And running before, 4
he climbed up into a sycamore tree that he might see him:
for he was to pass that way. And when Jesus was come to 5
the place, looking up, he saw him, and said to him:
Zacheus, make haste and come down; for this day I must
abide in thy house. And he made haste and came down, 6
and received him with joy. And when all saw it, they 7
murmured, saying that he was gone to be a guest with a
man that was a sinner. But Zacheus standing, said to the 8
Lord: Behold, Lord, the half of my goods I give to the
poor; and if I have wronged any man of anything, I restore
him fourfold. Jesus said to him: This day is salvation 9
come to this house, because he also is a son of Abraham.
For the Son of Man is come to seek and to save that 10
which was lost.

As they were hearing these things, he added and spoke 11
a parable because he was nigh to Jerusalem, and because
they thought that the kingdom of God should immediately
be manifested. He said therefore: A certain nobleman 12
went into a far country to receive for himself a kingdom,
and to return. And calling his ten servants, he gave 13
them ten pounds and said to them: Trade till I come.
But his citizens hated him; and they sent an ambassage 14
after him, saying: We will not have this man to reign over
us. And it came to pass that he returned, having received 15
the kingdom: and he commanded his servants to be called,
to whom he had given the money; that he might know
how much every man had gained by trading. And the 16

first came, saying: Lord, thy pound hath gained ten pounds.
17 And he said to him: Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power
18 over ten cities. And the second came, saying: Lord, thy
19 pound hath gained five pounds. And he said to him:
20 Be thou also over five cities. And another came, saying: Lord, behold here is thy pound, which I have kept laid up
21 in a napkin. For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow.
22 He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that
23 which I did not sow: and why then didst thou not give my money into the bank, that at my coming I might have
24 exacted it with usury? And he said to them that stood by: Take the pound away from him, and give it to him that
25 hath ten pounds. And they said to him: Lord, he hath
26 ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from
27 him. But as for those my enemies, who would not have me reign over them, bring them hither; and kill them
28 before me. And having said these things, he went before, going up to Jerusalem.
29 And it came to pass, when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he
30 sent two of his disciples, saying: Go into the town which

v. 26. An almost proverbial saying. Those who through industry have become rich are likely to grow richer, those who through sloth have remained poor are likely to lose their all. Graces neglected are likely to be withdrawn and given to others. Note that the nobleman does not enrich himself with the money gained by his servants, but leaves it in their hands. Having received the kingdom he rewards their fidelity, but does not himself benefit by their labours. By their work they benefited themselves.

is over against you, at your entering into which, you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him hither. And if any man 31
shall ask you: Why do you loose him? you shall say thus unto him: Because the Lord hath need of his service. And they that were sent went their way and found the 32
colt standing as he had said unto them. And as they 33
were loosing the colt, the owners thereof said to them: Why loose you the colt? But they said: Because the 34
Lord hath need of him. And they brought him to Jesus. 35
And casting their garments on the colt, they set Jesus thereon. And as he went, they spread their clothes 36
underneath in the way. And when he was now coming 37
near the descent of mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice for all the mighty works they had seen, saying: 38
Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high. And some of 39
the Pharisees from amongst the multitude said to him: Master, rebuke thy disciples. To whom he said: I say to 40
you, that if these shall hold their peace, the stones will cry out.

And when he drew near, seeing the city, he wept over 41
it, saying: If thou also hadst known, and that in this 42
thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come 43
upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children 44
who are in thee: and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation.

And entering into the temple, he began to cast 45
out them that sold therein and them that bought, saying to them: it is written: *My house is the* 46

v. 46. Isaias LVI. 7.

house of prayer. But you have made it a den of thieves.

47 And he was teaching daily in the temple. And the chief priests and the Scribes and the rulers of the people
48 sought to destroy him: and they found not what to do to him. For all the people were very attentive to hear him.

CHAPTER XX

And it came to pass that on one of the days, as he was teaching the people in the temple and preaching the gospel, the chief priests and the Scribes with the
2 ancients met together, and spoke to him, saying: Tell us, by what authority dost thou these things? Or who is
3 he that hath given thee this authority? And Jesus answering, said to them: I will also ask you one thing. Answer
4 me: the baptism of John, was it from heaven, or of
5 men? But they thought within themselves, saying: If we shall say, From heaven: he will say: Why then
6 did you not believe in him? But if we say, Of men: the whole people will stone us. For they are persuaded that
7 John was a prophet. And they answered that they knew
8 not whence it was. And Jesus said to them: Neither do I tell you by what authority I do these things.

9 And he began to speak to the people this parable: A certain man planted a vineyard and let it out to husband-
10 men: and he was abroad for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who beating him
11 sent him away empty. And again he sent another servant. But they beat him also and, treating him reproachfully,
12 sent him away empty. And again he sent the third:
13 and they wounded him also and cast him out. Then the lord of the vineyard said: What shall I do? I will send my beloved son: it may be when they see him, they

will reverence him. Whom when the husbandmen saw, 14
they thought within themselves, saying: This is the heir.
Let us kill him, that the inheritance may be ours. So 15
casting him out of the vineyard, they killed him. What
therefore will the lord of the vineyard do to them? He 16
will come and will destroy these husbandmen, and will
give the vineyard to others. Which they hearing, said to
him: God forbid. But he looking on them, said: What 17
is this then that is written, *The stone which the builders*
rejected the same is become the head of the corner? Whoso- 18
ever shall fall upon that stone, shall be bruised: and upon
whomsoever it shall fall, it will grind him to powder.

And the chief priests and the Scribes sought to lay 19
hands on him the same hour; but they feared the people,
for they knew that he spoke this parable to them. And 20
being upon the watch, they sent spies who should feign
themselves just, that they might take hold of him in his
words, that they might deliver him up to the authority
and power of the governor. And they asked him, saying: 21
Master, we know that thou speakest and teachest rightly;
and thou dost not respect any person, but teachest the
way of God in truth. Is it lawful for us to give tribute 22
to Caesar, or no? But he considering their guile, said to 23
them: Why tempt you me? Shew me a penny. Whose 24
image and inscription hath it? They answering said to him:
Caesar's. And he said to them: Render therefore to Caesar 25
the things that are Caesar's and to God the things that are
God's. And they could not reprehend his word before the 26
people: and wondering at his answer, they held their
peace.

And there came to him some of the Sadducees, who 27
deny that there is any resurrection, and they asked him,
saying: Master, Moses wrote unto us, If any man's brother 28
die having a wife, and he leave no children, that his
brother should take her to wife, and raise up seed unto

v. 17. Psalm CXVII. 22.

29 his brother. There were therefore seven brethren: and
30 the first took a wife, and died without children. And the
31 next took her to wife, and he also died childless. And
the third took her; and in like manner all the seven, and
32 they left no children and died. Last of all the woman
33 died also. In the resurrection therefore, whose wife of
them shall she be? For *all* the seven had her to wife.
34 And Jesus said to them: The children of this world
35 marry, and are given in marriage: but they that shall
be accounted worthy of that world and of the resur-
rection from the dead, shall neither be married, nor take
36 wives. Neither can they die any more: for they are
equal to the angels, and are the children of God, being
37 the children of the resurrection. Now that the dead rise
again, Moses also shewed at the bush, when he called
the Lord: *The God of Abraham, and the God of Isaac,*
38 *and the God of Jacob.* For he is not the God of the dead,
39 but of the living: for all live to him. And some of the
Scribes answering, said to him: Master, thou hast said
40 well. And after that they durst not ask him any more
questions.

41 But he said to them: How say they that Christ is the
42 son of David? And David himself saith in the book of
psalms: *The Lord said to my Lord, sit thou on my right*
43, 44 *hand, till I make thy enemies thy footstool.* David then
calleth him Lord: and how is he his son?

45 And in the hearing of all the people, he said to his
46 disciples: Beware of the Scribes, who desire to walk in long
robes, and love salutations in the market place, and the
first chairs in the synagogues, and the chief rooms at
47 feasts: who devour the houses of widows, feigning long
prayer. These shall receive greater damnation.

v. 37. Exod. III. 6.

v. 42. Psalm CIX. 1.

CHAPTER XXI

And looking on, he saw the rich men cast their gifts into the treasury. And he saw also a certain poor 2
widow casting in two brass mites. And he said: Verily 3
I say to you, that this poor widow hath cast in more than they all. For all these have of their abundance cast 4
into the offerings of God: but she of her want hath cast in all the living that she had.

And some saying of the temple that it was adorned 5
with goodly stones and gifts, he said: These things which 6
you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down.
And they asked him, saying: Master, when shall these 7
things be: and what shall be the sign when they shall begin to come to pass? Who said: Take heed you be 8
not seduced; for many will come in my name, saying: I am he and the time is at hand. Go ye not therefore after them. And when you shall hear of wars and seditions, 9
be not terrified: these things must first come to pass, but the end is not yet presently.

Then he said to them: Nation shall rise against nation, 10
and kingdom against kingdom. And there shall be great 11
earthquakes in divers places, and pestilences and famines, and terrors from heaven, and there shall be great signs.
But before all these things they will lay their hands on 12
you and persecute you, delivering you up to the synagogues, and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a 13
testimony. Lay it up therefore in your hearts, not to 14
meditate before how you shall answer: for I will give you 15
a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed 16
by your parents and brethren, and kinsmen and friends:

17 and some of you they will put to death. And you shall
18 be hated by all men for my name's sake: but a hair of
19 your heads shall not perish. In your patience you shall possess your souls.

20 And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at
21 hand. Then let those who are in Judea flee to the mountains: and those who are in the midst thereof, depart out: and those who are in the countries, not enter into it.
22 For these are the days of vengeance, that all things may
23 be fulfilled that are written. But woe to them that are with child and give suck in those days: for there shall be great
24 distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captives into all nations: and Jerusalem shall be trodden down by the gentiles till the times of the nations
25 be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the
26 sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world.
27 For the powers of heaven shall be moved: and then they shall see the Son of Man coming in a cloud with
28 great power and majesty. But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand.

29 And he spoke to them a similitude. See the fig tree,
30 and all the trees: when they now shoot forth their fruit,
31 you know that summer is nigh. So you also when you shall see these things come to pass, know that the kingdom
32 of God is at hand. Amen I say to you, this generation
33 shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

34 And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly.

For as a snare shall it come upon all that sit upon the 35
face of the whole earth. Watch ye therefore, praying at 36
all times, that you may be accounted worthy to escape
all these things that are to come and to stand before
the Son of Man.

And in the day-time he was teaching in the temple; 37
but at night, going out, he abode in the mount that is
called Olivet. And all the people came early in the 38
morning to him in the temple to hear him.

CHAPTER XXII

Now the feast of unleavened bread, which is called
the pasch, was at hand. And the chief priests and 2
the Scribes sought how they might put Jesus to death:
but they feared the people.

And Satan entered into Judas who was surnamed 3
Iscariot, one of the twelve. And he went, and discoursed 4
with the chief priests and the magistrates, how he might
betray him to them. And they were glad and covenanted 5
to give him money. And he promised. And he sought 6
opportunity to betray him in the absence of the multitude.

And the day of the unleavened bread came, on which 7
it was necessary that the pasch should be killed. And 8
he sent Peter and John, saying: Go and prepare for us the
pasch, that we may eat. But they said: Where wilt thou 9
that we prepare? And he said to them: Behold, as you 10
go into the city there shall meet you a man carrying a
pitcher of water: follow him into the house where he
entereth in. And you shall say to the good man of the 11
house: The master saith to thee: Where is the guest
chamber, where I may eat the pasch with my disciples?
And he will shew you a large dining room furnished: 12
and there prepare. And they going, found as he had said 13
to them, and made ready the pasch.

14 And when the hour was come, he sat down and the
15 twelve apostles with him. And he said to them: With
desire I have desired to eat this pasch with you before I
16 suffer. For I say to you, that from this time I will not
17 eat it till it be fulfilled in the kingdom of God. And
having taken the chalice, he gave thanks, and said: Take,
18 and divide *it* among you. For I say to you, that I will
not drink of the fruit of the vine, till the kingdom of
19 God come. And taking bread, he gave thanks, and brake;
and gave to them, saying: This is my body which is given
20 for you. Do this for a commemoration of me. In like
manner the chalice also, after he had supped, saying:
This is the chalice, the new testament in my blood, which
21 shall be shed for you. But yet behold, the hand of him
22 that betrayeth me is with me on the table. And the
Son of Man indeed goeth, according to that which is
determined: but yet woe to that man by whom he shall
23 be betrayed. And they began to inquire among them-
selves which of them it was that should do this thing.
24 And there was also a strife amongst them, which of
25 them should seem to be the greater. And he said to
them: The kings of the gentiles lord it over them; and
they that have power over them, are called beneficent.
26 But you not so: but he that is the greater among you,
let him become as the younger: and he that is the leader,
27 as he that serveth. For which is greater, he that sitteth
at table or he that serveth? Is not he that sitteth at table?
28 But I am in the midst of you as he that serveth: and
you are they who have continued with me in my tempta-
29 tions. And I dispose to you, as my Father hath disposed
30 to me, a kingdom; that you may eat and drink at my
table in my kingdom: and may sit upon thrones judging
31 the twelve tribes of Israel. And the Lord said: Simon,

vv. 31–32. Satan has not merely desired, but according to the Greek text has asked and obtained leave to submit the Apostles to the most testing trials of their faith. The tran-

Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that 32
thy faith fail not: and thou, being once converted, confirm thy brethren. Who said to him: Lord, I am ready to go 33
with thee both into prison and to death. And he said: 34
I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me.

And he said to them: When I sent you without purse 35
and scrip and shoes, did you want anything? But they 36
said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat and buy a sword. For I say to you, that this that is written must yet be 37
fulfilled in me, *And with the wicked was he reckoned.* For the things concerning me have an end. But they 38
said: Lord, behold here *are* two swords. And he said to them: It is enough.

And going out he went according to his custom to the 39
mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them: 40
Pray, lest you enter into temptation. And he was with- 41
drawn away from them a stone's cast: and kneeling down he prayed, saying: Father, if thou wilt, remove this 42
chalice from me: but yet not my will, but thine be done. And there appeared to him an Angel from heaven, 43
strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood 44

sition from the plural 'you', referring to all the Apostles, to 'thee', referring to Peter alone, is most emphatic. *His* faith, at any rate, shall not fail, in spite of any circumstance, or any wickedness or frailty of his own; and thus he will be a source of strength to his brethren whatever their trials may be. Christ's prayer was to take effect after Peter's repentance for his threefold denial, when Christ would constitute him the shepherd of His whole flock (John XXI. 15–18).

v. 37. Isaias LIII. 12.

45 trickling down upon the ground. And when he rose up
from prayer and was come to his disciples, he found
46 them sleeping for sorrow. And he said to them: Why
sleep you? Arise, pray, lest you enter into temptation.
47 As he was yet speaking, behold a multitude: and he
that was called Judas, one of the twelve, went before them
48 and drew near to Jesus for to kiss him. And Jesus said to
him: Judas, dost thou betray the Son of Man with a kiss?
49 And they that were about him, seeing what would follow,
50 said to him: Lord, shall we strike with the sword? And
one of them struck the servant of the high priest and cut
51 off his right ear. But Jesus answering said: Suffer ye thus
far. And when he had touched his ear, he healed him.
52 And Jesus said to the chief priests and magistrates of the
temple, and the ancients that were come unto him:
Are you come out, as it were against a thief, with swords
53 and clubs? When I was daily with you in the temple, you
did not stretch forth your hands against me: but this is
54 your hour, and the power of darkness. And apprehending
him, they led him to the high priest's house.
55 But Peter followed afar off. And when they had
kindled a fire in the midst of the hall, and were sitting
56 about it, Peter was in the midst of them; whom when
a certain servant-maid had seen sitting at the light, and
had earnestly beheld him, she said: This man also was
57 with him. But he denied him, saying: Woman, I know
58 him not. And after a little while another seeing him,
said: Thou also art one of them. But Peter said: O man,
59 I am not. And after the space as it were of one hour,
another certain man affirmed, saying: Of a truth, this
60 man was also with him; for he is also a Galilean. And Peter
said: Man, I know not what thou sayest. And immediately
61 as he was yet speaking, the cock crew. And the Lord
turning looked on Peter. And Peter remembered the word
of the Lord, as he had said: Before the cock crow, thou
62 shalt deny me thrice. And Peter going out wept bitterly.

And the men that held him mocked him and struck 63
him. And they blindfolded him and smote his face. 64
And they asked him, saying: Prophesy, who is it that
struck thee? And blaspheming, many other things they 65
said against him.

And as soon as it was day, the ancients of the people 66
and the chief priests and Scribes came together, and
they brought him into their council, saying: If thou be the
Christ, tell us. And he saith to them: If I shall tell you, 67
you will not believe me: and if I shall also ask you, you 68
will not answer me, nor let me go. But hereafter the 69
Son of Man shall be sitting on the right hand of the
power of God. Then said they all: Art thou then the 70
Son of God? Who said: You say that I am. And they 71
said: What need we any further testimony? For we
ourselves have heard it from his own mouth.

CHAPTER XXIII

And the whole multitude of them rising up, led him
to Pilate. And they began to accuse him, saying: 2
We have found this man perverting our nation and forbid-
ding to give tribute to Caesar, and saying that he is Christ
the king. And Pilate asked him, saying: Art thou the 3
king of the Jews? But he answering, said: Thou sayest it.
And Pilate said to the chief priests and to the multitudes: 4
I find no cause in this man. But they were more earnest, 5

v. 63. St. Luke omits the visit to Annas, mentioned by St. John, and the illegal night-sitting of the Sanhedrin before Caiaphas, mentioned by the three other Evangelists. When Jesus turned and looked at Peter He must have come out of the council-hall into the courtyard to spend the remainder of the night there, or in some prisoner's cell. The mockery of Jesus had begun immediately after the sentence by the Sanhedrin, but was continued by the rough soldiers, not loth to imitate the example of their masters.

saying: He stirreth up the people, teaching throughout
6 all Judea, beginning from Galilee to this place. But
Pilate, hearing Galilee, asked if the man were of Galilee?
7 And when he understood that he was of Herod's juris-
diction, he sent him away to Herod, who was also himself
at Jerusalem in those days.
8 And Herod seeing Jesus was very glad, for he was
desirous of a long time to see him, because he had heard
many things of him: and he hoped to see some sign
9 wrought by him. And he questioned him in many words.
10 But he answered him nothing. And the chief priests and
11 the Scribes stood by, earnestly accusing him. And
Herod with his army set him at naught: and mocked him,
putting on him a white garment, and sent him back to
12 Pilate. And Herod and Pilate were made friends that
same day: for before they were enemies one to another.
13 And Pilate calling together the chief priests and the
14 magistrates and the people, said to them: You have
presented unto me this man as one that perverteth the
people, and behold I, having examined him before you,
find no cause in this man in those things wherein you
15 accuse him. No, nor Herod neither. For I sent you to
him, and behold nothing worthy of death is done to him.
16, 17 I will chastise him therefore and release him. Now of
necessity he was to release unto them one upon the feast
18 day. But the whole multitude together cried out, saying:
Away with this man, and release unto us Barabbas:
19 who for a certain sedition made in the city, and for a
20 murder, was cast into prison. And Pilate again spoke
21 to them, desiring to release Jesus. But they cried again,
22 saying: Crucify him, crucify him. And he said to them
the third time: Why, what evil hath this man done?
I find no cause of death in him; I will chastise him there-
23 fore and let him go. But they were instant with loud
voices requiring that he might be crucified: and their
24 voices prevailed. And Pilate gave sentence that it should

be as they required. And he released unto them him 25
who for murder and sedition had been cast into prison,
whom they had desired: but Jesus he delivered up to their
will.

And as they led him away, they laid hold of one Simon 26
of Cyrene, coming from the country; and they laid the
cross on him to carry after Jesus. And there followed 27
him a great multitude of people, and of women who
bewailed and lamented him. But Jesus turning to them, 28
said: Daughters of Jerusalem, weep not over me, but
weep for yourselves and for your children. For behold 29
the days shall come, wherein they will say: Blessed are
the barren and the wombs that have not borne, and the
paps that have not given suck. Then shall they begin to 30
say to the mountains: Fall upon us; and to the hills:
Cover us. For if in the green wood they do these things, 31
what shall be done in the dry?

And there were also two other malefactors led with 32
him to be put to death. And when they were come to 33
the place which is called Calvary, they crucified him
there: and the robbers, one on the right hand and the
other on the left. And Jesus said: Father, forgive them, 34
for they know not what they do. But they, dividing his
garments, cast lots. And the people stood beholding, and 35
the rulers with them derided him, saying: He saved
others; let him save himself, if he be Christ, the elect
of God. And the soldiers also mocked him, coming to 36
him, and offering him vinegar, and saying: If thou be 37
the king of the Jews, save thyself. And there was also 38
a superscription written over him in letters of Greek
and Latin and Hebrew: THIS IS THE KING OF THE
JEWS.

And one of those robbers, who were hanged, blas- 39
phemed him, saying: If thou be Christ, save thyself and
us. But the other answering, rebuked him, saying: 40
Neither dost thou fear God, seeing thou art under the

41 same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath
42 done no evil. And he said to Jesus, Lord, remember
43 me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise.

44 And it was almost the sixth hour; and there was darkness
45 over all the earth until the ninth hour. And the sun was darkened; and the veil of the temple was rent in the midst.
46 And Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this he gave up the ghost.

47 Now the centurion, seeing what was done, glorified
48 God, saying: Indeed this was a just man. And all the multitude of them that were come together to that sight
49 and saw the things that were done, returned striking their breasts. And all his acquaintance and the women that had followed him from Galilee, stood afar off beholding these things.

50 And behold there was a man named Joseph, who was
51 a counsellor, a good and a just man; (the same had not consented to their counsel and doings), of Arimathea, a city of Judea, who also himself looked for the kingdom
52 of God. This man went to Pilate and begged the body
53 of Jesus. And taking him down, he wrapped him in fine linen and laid him in a sepulchre that was hewed
54 in stone, wherein never yet any man had been laid. And it was the day of the Parasceve: and the sabbath drew on.
55 And the women that were come with him from Galilee, following after, saw the sepulchre and how his body was
56 laid. And returning, they prepared spices and ointments: and on the sabbath day they rested according to the commandment.

CHAPTER XXIV

And on the first *day* of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared. And they found the 2
stone rolled back from the sepulchre. And going in, they 3
found not the body of the Lord Jesus. And it came to 4
pass, as they were astonished in their mind at this, behold two men stood by them in shining apparel. And as they were afraid and bowed down their counten- 5
ance towards the ground, they said unto them: Why seek you the living with the dead? He is not here, but 6
is risen. Remember how he spoke unto you, when he was yet in Galilee, saying: The Son of Man must be delivered 7
into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. 8
And going back from the sepulchre, they told all these 9
things to the eleven, and to all the rest. And it was Mary 10
Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles. And these words seemed to them as idle tales: 11
and they did not believe them. But Peter rising up ran 12
to the sepulchre; and stooping down, he saw the linen cloths laid by themselves, and went away wondering in himself at that which was come to pass.

And behold, two of them went the same day to a 13
town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things 14
which had happened. And it came to pass, that while 15
they talked and reasoned with themselves, Jesus himself also drawing near went with them. But their eyes were 16
held that they should not know him. And he said to 17
them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, 18

whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days?
19 To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work
20 and word before God and all the people. And how our chief priests and princes delivered him to be condemned
21 to death and crucified him. But we hoped that it was he that should have redeemed Israel: and now besides all this, to-day is the third day since these things were done.
22 Yea, and certain women also of our company affrighted
23 us, who before it was light were at the sepulchre; and not finding his body, came, saying that they had also seen
24 a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said: but him they found not.
25 Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken.
26 Ought not Christ to have suffered these things, and so to
27 enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures the
28 things that were concerning him. And they drew nigh to the town whither they were going: and he made as
29 though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them.
30 And it came to pass whilst he was at table with them, he took bread, and blessed and brake, and gave to them.
31 And their eyes were opened and they knew him: and
32 he vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst he
33 spoke in the way and opened to us the scriptures? And rising up the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those
34 that were with them, saying: The Lord is risen indeed,
35 and hath appeared to Simon. And they told what things

were done in the way: and how they knew him in the breaking of bread.

Now whilst they were speaking these things, Jesus 36
stood in the midst of them and saith to them: Peace be
to you; it is I, fear not. But they being troubled and 37
frightened, supposed that they saw a spirit. And he 38
said to them: Why are you troubled, and why do thoughts
arise in your hearts? See my hands and feet, that it is I 39
myself; handle, and see: for a spirit hath not flesh and
bones, as you see me to have. And when he had said 40
this, he shewed them his hands and feet. But while they 41
yet believed not and wondered for joy, he said: Have
you here anything to eat? And they offered him a piece 42
of a broiled fish and a honeycomb. And when he had 43
eaten before them, taking the remains, he gave to
them.

And he said to them: These are the words which I 44
spoke to you while I was yet with you, that all things
must needs be fulfilled which are written in the law of
Moses, and in the prophets, and in the psalms, con-
cerning me. Then he opened their understanding, that 45
they might understand the scriptures. And he said to 46
them: Thus it is written, and thus it behoved Christ to
suffer and to rise again from the dead the third day:
and that penance and remission of sins should be 47
preached in his name unto all nations, beginning at Jeru-
salem. And you are witnesses of these things. And I 48,49
send the promise of my Father upon you: but stay you in
the city till you be endued with power from on high.

And he led them out as far as Bethania: and lifting up 50

v. 50. Had we not St. Luke's own reference in Acts I. 3 to our Lord's forty days' stay on earth previous to His Ascension, we might have concluded that according to St. Luke the Resurrection and the Ascension fell on the same day. We need not therefore be surprised that in this Gospel the appearances in Galilee, mentioned in Matthew and John, are not recorded.

51 his hands he blessed them. And it came to pass, whilst
he blessed them, he departed from them and was carried
52 up to heaven. And they, adoring, went back into Jerusalem
53 with great joy. And they were always in the temple
praising and blessing God. Amen.

THE GOSPEL ACCORDING TO ST. JOHN

St. John wrote his Gospel at Ephesus when far advanced in age. His purpose was not to correct or complete the previous Gospels, but to strengthen Gentile converts in the faith by setting down such facts of Christ's life as would bring out the mystery of His divine Personality. Whereas St. Matthew portrays Christ as the founder of the Messianic Kingdom, St. Mark as the worker of miracles, and St. Luke as the Saviour and Lover of men, St. John on the other hand tells us what Christ said about Himself and how in word and deed He proclaimed Himself as the Only Begotten Son of the Father, so that only by faith in Him could man be saved.

CHAPTER I

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in 2
the beginning with God. All things were made by him; 3

v. 1. Both Jew and Gentile in the days of St. John used the term *Word* for some description, personification or emanation of the Godhead, especially to express the intelligence of the Creator as embodied in the creation as a kind of projection or utterance of the divine science in the world. But the Holy Ghost inspired St. John to use this term in a new and unique sense to designate the Second Person of the Blessed Trinity, God the Son, born of the Father as word is born of thought, the eternal utterance of the eternal Mind. In the beginning, that is, from all eternity, this Word was spoken inwardly by the Father within the Godhead. In time He was uttered and outwardly spoken in creation, not indeed as if by a second and temporary generation, but because in creation all three Persons act: the Father created through the Son in the Holy Ghost.

v. 3. In time, when God created the world, all the Three Persons acted, so that the world came into being from the Father, through the Son, in the Holy Ghost. Through the Son and in the Holy Ghost all things were made, not as if the Word were an instrument or the Spirit a place, but rather as a workman through his mind, in his will, through his wisdom, by his skill, produces what he makes. In man mind and will are but qualities or energies, but in the

and without him was made nothing that was made.
4,5 In him was life, and the life was the light of men: and
the light shineth in darkness, and the darkness did not
6 comprehend it. There was a man sent from God, whose
7 name was John. This man came for a witness, to give
testimony of the light, that all men might believe through
8 him. He was not the light, but was to give testimony
9 of the light. That was the true light, which enlighteneth
10 every man that cometh into this world. He was in the
world, and the world was made by him, and the world
11 knew him not. He came unto his own, and his own
12 received him not. But as many as received him, he gave
them power to be made the sons of God, to them that
13 believe in his name. Who are born, not of blood, nor
of the will of the flesh, nor of the will of man, but of
14 God. And the Word was made flesh, and dwelt among
us (and we saw his glory, the glory as it were of the only-
begotten of the Father) full of grace and truth.
15 John beareth witness of him, and crieth out, saying:
This was he of whom I spoke: He that shall come after
me is preferred before me: because he was before me.
16 And of his fulness we all have received, and grace for
17 grace. For the law was given by Moses, grace and truth
18 came by Jesus Christ. No man hath seen God at any
time: the only-begotten Son who is in the bosom of the
Father, he hath declared him.

Blessed Trinity Father, Son and Holy Ghost are distinct subsistent Persons, each possessing the divine Nature of which mind and will are absolute perfections, numerically one and identical in all three Persons and utterly undifferentiated.

v. 5. Did not comprehend it, i.e. did not understand, or more probably: did not detain it, overmaster it. St. John hereby contradicts the Gnostic heretics of his day, who taught that the light of divine intelligence was overpowered by being sunk in matter.

And this is the testimony of John, when the Jews 19
sent from Jerusalem priests and Levites to him, to ask
him: Who art thou? And he confessed, and did not 20
deny: and he confessed: I am not the Christ. And they 21
asked him: What then? Art thou Elias? And he said:
I am not. Art thou the prophet? And he answered: No.
They said therefore unto him: Who art thou, that we 22
may give an answer to them that sent us? what sayest
thou of thyself? He said: *I am the voice of one crying in the* 23
wilderness, Make straight the way of the Lord, as said the
prophet Isaias. And they that were sent were of the 24
Pharisees. And they asked him and said to him: Why 25
then dost thou baptize, if thou be not Christ, nor Elias,
nor the prophet? John answered them, saying: I baptize 26
with water: but there hath stood one in the midst of you,
whom you know not. The same is he that shall come 27
after me, who is preferred before me: the latchet of whose
shoe I am not worthy to loose. These things were done 28
in Bethania beyond the Jordan, where John was baptizing.

The next day John saw Jesus coming to him, and he 29
saith: Behold the lamb of God, behold him who taketh
away the sin of the world. This is he of whom I said: 30
After me there cometh a man who is preferred before me:
because he was before me. And I knew him not: but 31
that he may be made manifest in Israel, therefore am I
come baptizing with water. And John gave testimony, 32
saying: I saw the Spirit coming down as a dove from
heaven, and he remained upon him. And I knew him 33
not: but he who sent me to baptize with water, said to
me: He upon whom thou shalt see the Spirit descending
and remaining upon him, he it is that baptizeth with the
Holy Ghost. And I saw, and I gave testimony, that this 34
is the Son of God.

The next day again John stood, and two of his disciples. 35
And beholding Jesus walking, he saith: Behold the Lamb 36

v. 23. Isaias XL. 3.

37 of God. And the two disciples heard him speak, and
38 they followed Jesus. And Jesus turning and seeing them following him, said to them: What seek you? Who said to him: Rabbi (which is to say, being interpreted, Master),
39 where dwellest thou? He saith to them: Come and see. They came, and saw where he abode, and they stayed with him that day: now it was about the tenth hour.
40 And Andrew the brother of Simon Peter was one of
41 the two who had heard of John, and followed him. He findeth first his brother Simon and saith to him: We have found the Messias, which is, being interpreted, the
42 Christ. And he brought him to Jesus. And Jesus looking upon him said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.
43 On the following day he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow
44 me. Now Philip was of Bethsaida, the city of Andrew
45 and Peter. Philip findeth Nathanael, and saith to him: We have found him of whom Moses in the law, and the prophets did write, Jesus the son of Joseph of
46 Nazareth. And Nathanael said to him: Can anything of good come from Nazareth? Philip saith to him: Come
47 and see. Jesus saw Nathanael coming to him, and he saith of him: Behold an Israelite indeed, in whom there
48 is no guile. Nathanael saith to him: Whence knowest thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig tree, I

v. 45. It is commonly supposed that Nathanael is St. Bartholomew the Apostle. Bartholomew or Son of Tolmai, would be his family name, as Barjona was the family name of Simon Peter. Nathanael would be his personal name. As St. John mentions Nathanael again in Chapter XXI in company with six Apostles on the lake of Galilee, he was evidently a faithful disciple throughout. Since he was of Cana in Galilee it has been suggested that he was the bridegroom at the wedding feast there, but this remains unproven by reliable tradition.

saw thee. Nathanael answered him, and said: Rabbi, 49
thou art the Son of God, thou art the king of Israel.
Jesus answered and said to him: Because I said unto 50
thee, I saw thee under the fig tree, thou believest: greater
things than these shalt thou see. And he saith to him: 51
Amen, amen I say to you, you shall see the heaven
opened, and the Angels of God ascending and descending
upon the Son of Man.

CHAPTER II

And the third day there was a marriage in Cana of
Galilee: and the mother of Jesus was there. And 2
Jesus also was invited, and his disciples, to the marriage.
And the wine failing, the mother of Jesus saith to him: 3
They have no wine. And Jesus saith to her: Woman, 4
what is it to me and to thee? My hour is not yet come.
His mother saith to the waiters: Whatsoever he shall 5
say to you, do ye. Now there were set there six water- 6
pots of stone, according to the manner of the purifying of
the Jews, containing two or three measures a-piece.
Jesus saith to them: Fill the waterpots with water. 7
And they filled them up to the brim. And Jesus saith 8
to them: Draw out now, and carry to the chief steward

v. 4. The words, as such, indicate a disagreement, but since Our Lady evidently understood them as yielding to her desires and as the miracle was actually performed, there must have been in Christ's voice and manner something which made them practically a consent. The seeming unwillingness served therefore only to bring out the powerful influence of the mother's request. Christ did what He would not have done but for her asking and He anticipated His first public miracle for her sake. The expression 'woman' is in Greek not depreciative. Christ used it from the Cross to His Mother. It is as dignified and courteous as our English term Lady.

9 of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the
10 water, the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse.
11 But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and manifested his glory, and his disciples believed in him.
12 After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they
13 remained there not many days. And the pasch of the
14 Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple them that sold oxen and sheep
15 and doves, and the changers of money sitting. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the
16 tables he overthrew. And to them that sold doves he said: Take these things hence, and make not the house
17 of my Father a house of traffic. And his disciples remembered that it was written: *The zeal of thy house*
18 *hath eaten me up.* The Jews therefore answered, and said to him: What sign dost thou shew unto us, seeing
19 thou dost these things? Jesus answered and said to them: Destroy this temple, and in three days I will
20 raise it up. The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up

vv. 14–17. Some see in this occurrence the same event as that mentioned by Matthew XXI. 12, Mark XI. 15, Luke XIX. 45, and placed during Our Lord's last visit to Jerusalem, whereas St. John places it at the first. Others think they were two distinct events. It should be remembered that the three Evangelists mention only one visit of Christ to Jerusalem, hence they had no choice, if they wished to record the fact, but to place it during the one visit they mention.

v. 17. Psalm LXVIII. 10.

in three days? But he spoke of the temple of his body. 21
When therefore he was risen again from the dead, his 22
disciples remembered that he had said this, and they
believed the scripture, and the word that Jesus had said.

Now when he was at Jerusalem at the pasch, upon 23
the festival day, many believed in his name, seeing his
signs which he did. But Jesus did not trust himself unto 24
them, for that he knew all men, and because he needed 25
not that any should give testimony of man: for he knew
what was in man.

CHAPTER III

And there was a man of the Pharisees, named Nicodemus,
a ruler of the Jews. This man came to Jesus by 2
night, and said to him: Rabbi, we know that thou art come
a teacher from God: for no man can do these signs
which thou dost, unless God be with him. Jesus 3
answered and said to him: Amen, amen I say to thee,
unless a man be born again, he cannot see the kingdom
of God. Nicodemus saith to him: How can a man be 4
born when he is old? Can he enter a second time into
his mother's womb and be born again? Jesus answered: 5
Amen, amen I say to thee, unless a man be born again of
water and the Holy Ghost, he cannot enter into the
kingdom of God. That which is born of the flesh, is 6
flesh: and that which is born of the Spirit, is spirit.
Wonder not that I said to thee, you must be born again. 7
The Spirit breatheth where he will: and thou hearest 8

v. 3. Born again: or: Born from above, from heaven, or God. The Greek word here used can mean either. Cf. I. 13. The Aramaic, however, has no word which can be taken in this double sense.

v. 8. Some would translate: " the wind blows whither it wills, you hear its sound, but know not whence or whither it moves ", making Our Lord use a very simple comparison.

his voice, but thou knowest not whence he cometh and whither he goeth: so is every one that is born of the Spirit.
9 Nicodemus answered and said to him: How can these
10 things be done? Jesus answered and said to him: Art thou a master in Israel, and knowest not these things?
11 Amen, amen I say to thee, that we speak what we know and we testify what we have seen, and you receive not our
12 testimony. If I have spoken to you earthly things, and you believe not: how will you believe if I shall speak to you
13 heavenly things? And no man hath ascended into heaven but he that descended from heaven, the Son of Man
14 who is in heaven. And as Moses lifted up the serpent in
15 the desert, so must the Son of Man be lifted up: that whosoever believeth in him, may not perish but may have life everlasting.
16 For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish,
17 but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world
18 may be saved by him. He that believeth in him is not judged. But he that doth not believe is already judged: because he believeth not in the name of the only begotten
19 Son of God. And this is the judgment: because the light is come into the world, and men loved darkness
20 rather than the light: for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved.
21 But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

v. 11. The plural *we* is surprising. It has been explained by an allusion to Christ and the Baptist, or Christ and the Apostles or, better still, to Christ, as God the Son with the Father and the Holy Ghost.

v. 12. The *heavenly things* seem to refer to the mystery of the Trinity and Incarnation, the *earthly things* to the question of how here on earth man can be born again.

After these things Jesus and his disciples came into 22
the land of Judea; and there he abode with them and
baptized. And John also was baptizing in Ennon near 23
Salim; because there was much water there, and they
came and were baptized. For John was not yet cast into 24
prison. And there arose a question between some of 25
John's disciples and the Jews concerning purification;
and they came to John, and said to him: Rabbi, he 26
that was with thee beyond the Jordan, to whom thou
gavest testimony, behold he baptizeth, and all men come
to him.

John answered and said: A man cannot receive any- 27
thing, unless it be given him from heaven. You yourselves 28
do bear me witness that I said, I am not Christ, but that
I am sent before him. He that hath the bride, is the 29
bridegroom: but the friend of the bridegroom, who
standeth and heareth him, rejoiceth with joy because
of the bridegroom's voice. This my joy therefore is
fulfilled. He must increase but I must decrease. He 30, 31
that cometh from above, is above all. He that is of the
earth, of the earth he is, and of the earth he speaketh.
He that cometh from heaven is above all. And what 32
he hath seen and heard, that he testifieth: and no man
receiveth his testimony. He that hath received his 33
testimony, hath set to his seal that God is true. For he 34
whom God hath sent, speaketh the words of God: for God
doth not give the Spirit by measure. The Father loveth 35
the Son: and he hath given all things into his hand. He 36
that believeth in the Son hath life everlasting: but he
that believeth not the Son shall not see life, but the wrath
of God abideth on him.

CHAPTER IV

When Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, and
2 baptizeth more than John (though Jesus *himself* did
3 not baptize, but his disciples), he left Judea, and went
4 again into Galilee. And he was of necessity to pass
5 through Samaria. He cometh therefore to a city of Samaria which is called Sichar; near the land which Jacob
6 gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour.
7 There cometh a woman of Samaria to draw water.
8 Jesus saith to her: Give me to drink. For his disciples
9 were gone into the city to buy meats. Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews
10 do not communicate with the Samaritans. Jesus answered and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink, thou perhaps wouldst have asked of him, and he would have given
11 thee living water. The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep:
12 from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?
13 Jesus answered and said to her: Whosoever drinketh of this water shall thirst again: but he that shall drink of the
14 water that I will give him, shall not thirst for ever. But the water that I will give him shall become in him a fountain of water springing up into life everlasting.
15 The woman saith to him: Sir, give me this water that I may not thirst, nor come hither to draw.
16 Jesus saith to her: Go, call thy husband, and come

hither. The woman answered and said: I have no husband. 17
Jesus said to her: Thou hast said well, I have no husband:
for thou hast had five husbands; and he whom thou now 18
hast, is not thy husband. This thou hast said truly. The 19
woman saith to him: Sir, I perceive that thou art a prophet.
Our fathers adored on this mountain, and you say that 20
at Jerusalem is the place where men must adore. Jesus 21
saith to her: Woman, believe me, that the hour cometh
when you shall neither on this mountain, nor in Jerusalem
adore the Father. You adore that which you know not: 22
we adore that which we know; for salvation is of the Jews.
But the hour cometh, and now is, when the true adorers 23
shall adore the Father in spirit and in truth. For the
Father also seeketh such to adore him. God is a spirit, 24
and they that adore him must adore him in spirit and
in truth. The woman saith to him: I know that the 25
Messias cometh (who is called Christ), therefore when
he is come he will tell us all things. Jesus saith to her: 26
I am he who am speaking with thee.

And immediately his disciples came: and they won- 27
dered that he talked with the woman. Yet no man said:
What seekest thou, or why talkest thou with her? The 28
woman therefore left her waterpot and went her way
into the city, and saith to the men there: Come, and 29
see a man who hast told me all things whatsoever I have
done. Is not he the Christ? They went therefore out 30
of the city and came unto him.

In the meantime the disciples prayed him, saying: 31
Rabbi, eat. But he said to them: I have meat to eat 32
which you know not. The disciples therefore said one 33

v. 26. Christ here makes an exception to His general plan, first to preach the Gospel to Israel and not to other people, secondly not to announce himself as the Messias in a direct way lest He should rouse nationalistic expectations. Such in fact were his directions to the disciples; but the Master is above His own precepts.

34 to another: Hath any man brought him to eat? Jesus
saith to them: My meat is to do the will of him that sent
35 me, that I may perfect his work. Do not you say, there
are yet four months and then the harvest cometh? Behold
I say to you, lift up your eyes and see the countries, for
36 they are white already to harvest. And he that reapeth
receiveth wages and gathereth fruit unto life everlasting:
that both he that soweth and he that reapeth may rejoice
37 together. For in this is the saying true: that it is one man
38 that soweth, and it is another that reapeth. I have
sent you to reap that in which you did not labour:
others have laboured, and you have entered into their
labours.

39 Now of that city many of the Samaritans believed in
him, for the word of the woman giving testimony: He
40 told me all things whatsoever I have done. So when the
Samaritans were come to him, they desired him that he
41 would tarry there. And he abode there two days. And
42 many more believed in him because of his own word. And
they said to the woman: We now believe, not for thy
saying; for we ourselves have heard him, and know that
this is indeed the Saviour of the world.

43 Now after two days he departed thence; and went into
44 Galilee. For Jesus himself gave testimony that a prophet
45 hath no honour in his own country. And when he was
come into Galilee, the Galileans received him, having seen
all the things he had done at Jerusalem on the festival
day: for they also went to the festival day.

vv. 37–38. The disciples urged Christ to refresh Himself with food and to rest for a while from His evangelistic labours. Christ gently reproves them. They may take things leisurely on the plea that there is time enough: " still four months till the harvest." Many think that this was a proverbial saying. Between sowing and reaping one can only wait. But Christ is the sower and cannot afford to lose any time. Christ says, kindly, that though He is the sower He will share the harvest with His disciples.

He came again therefore into Cana of Galilee, where 46
he made the water wine. And there was a certain ruler
whose son was sick at Capharnaum. He having heard 47
that Jesus was come from Judea into Galilee, went to
him, and prayed him to come down and heal his son:
for he was at the point of death. Jesus therefore said to 48
him: Unless you see signs and wonders, you believe not.
The ruler saith to him: Lord, come down before that my 49
son die. Jesus saith to him: Go thy way, thy son liveth. 50
The man believed the word which Jesus said to him, and
went his way. And as he was going down his servants 51
met him: and they brought word, saying that his son lived.
He asked therefore of them the hour wherein he grew 52
better. And they said to him: Yesterday at the seventh
hour the fever left him. The father therefore knew that 53
it was at the same hour that Jesus said to him, Thy son
liveth: and himself believed and his whole house. This 54
is again the second miracle that Jesus did, when he was
come out of Judea into Galilee.

CHAPTER V

After these things was a festival day of the Jews,
and Jesus went up to Jerusalem.

Now there is at Jerusalem a pond *called* Probatica, 2
which in Hebrew is named Bethsaida, having five porches.
In these lay a great multitude of sick, of blind, of lame, 3
of withered, waiting for the moving of the water. And 4
an Angel of the Lord descended at certain times into the
pond; and the water was moved. And he that went down
first into the pond after the motion of the water, was made
whole of whatsoever infirmity he lay under. And there 5

v. 2. *Probatica:* sheep-pool.

vv. 3–4. The words of these verses from *waiting* to *lay under* are absent from many manuscripts.

was a certain man there that had been eight and thirty
6 years under his infirmity. Him when Jesus had seen
lying, and knew that he had been now a long time,
7 he saith to him: Wilt thou be made whole? The infirm
man answered him: Sir, I have no man, when the water
is troubled, to put me into the pond. For whilst I am
8 coming, another goeth down before me. Jesus saith to
9 him: Arise, take up thy bed and walk. And immediately
the man was made whole: and he took up his bed and
walked. And it was the sabbath that day.

10 The Jews therefore said to him that was healed: It
is the sabbath, it is not lawful for thee to take up thy bed.
11 He answered them: He that made me whole, he said to
12 me: Take up thy bed and walk. They asked him there-
fore: Who is that man who said to thee: Take up thy
13 bed and walk? But he who was healed knew not who
it was. For Jesus went aside from the multitude standing
14 in the place. Afterwards Jesus findeth him in the temple,
and saith to him: Behold thou art made whole: sin no
15 more, lest some worse thing happen to thee. The man
went his way, and told the Jews that it was Jesus who had
made him whole.

16 Therefore did the Jews persecute Jesus, because he
17 did these things on the sabbath. But Jesus answered
18 them: My Father worketh until now; and I work. Here-
upon therefore the Jews sought the more to kill him,
because he did not only break the sabbath but also said
God was his Father, making himself equal to God.
19 Then Jesus answered, and said to them: Amen, amen,

v. 18. God was his Father. The Greek text reads: his *own* Father, thereby indicating that the Jews fully understood that Jesus claimed Sonship for Himself in a unique sense.

vv. 19–42. The relation of God-Incarnate to His Father is set forth, and the powers bestowed on Him by the Father enumerated, in vv. 19–33. The reason why the Jews reject the testimony of the Baptist, and of Christ's own miracles and of the scriptures themselves, lay in their *a priori* refusal

I say unto you: the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner. For the Father loveth the Son, and sheweth him all things 20
which himself doth: and greater works than these will he shew him, that you may wonder. For as the Father 21
raiseth up the dead and giveth life, so the Son also giveth life to whom he will. For neither doth the Father judge 22
any man: but hath given all judgment to the Son, that 23
all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent him.

Amen, amen, I say unto you, that he who heareth my 24
word and believeth him that sent me, hath life everlasting and cometh not into judgment, but is passed from death to life. Amen, amen, I say unto you, that the hour cometh 25
and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father 26
hath life in himself, so he hath given to the Son also to have life in himself; and he hath given him power to do judg- 27
ment, because he is the Son of Man. Wonder not at this, 28
for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that 29
have done good things shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

I cannot of myself do any thing. As I hear, so I judge: 30
and my judgment is just; because I seek not my own will, but the will of him that sent me. If I bear witness of 31
myself, my witness is not true. There is another that 32
beareth witness of me: and I know that the witness which he witnesseth of me is true. You sent to John: and 33
he gave testimony to the truth. But I receive not testimony 34

to consider the possibility of any real Sonship in God; and this was itself due to their rejection of mystery in God, to their self-seeking, their vanity and their lack of love of God.

from man: but I say these things that you may be saved.
35 He was a burning and a shining light. And you were
36 willing for a time to rejoice in his light. But I have a greater testimony than that of John. For the works which the Father hath given me to perfect, the works themselves which I do give testimony of me, that the Father hath
37 sent me. And the Father himself who hath sent me, hath given testimony of me: neither have you heard his
38 voice at any time, nor seen his shape. And you have not his word abiding in you: for whom he hath sent, him you
39 believe not. Search the scriptures, for you think in them to have life everlasting; and the same are they that give
40 testimony of me; and you will not come to me that
41 you may have life. I receive not glory from men.
42 But I know you, that you have not the love of God in you.

43 I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you
44 will receive. How can you believe, who receive glory one from another: and the glory which is from God alone,
45 you do not seek? Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in
46 whom you trust. For if you did believe Moses, you would
47 perhaps believe me also; for he wrote of me. But if you do not believe his writings, how will you believe my words?

CHAPTER VI

After these things, Jesus went over the sea of Galilee,
2 which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did
3 on them that were diseased. Jesus therefore went up into
4 a mountain, and there he sat with his disciples. Now the Pasch, the festival day of the Jews, was near at hand.
5 When Jesus therefore had lifted up his eyes and seen

that a very great multitude cometh to him, he said to Philip:
Whence shall we buy bread that these may eat? And this 6
he said to try him: for he himself knew what he would do.
Philip answered him: Two hundred pennyworth of 7
bread is not sufficient for them, that every one may take a
little. One of his disciples, Andrew, the brother of Simon 8
Peter, saith to him: There is a boy here that hath five 9
barley loaves and two fishes: but what are these among
so many? Then Jesus said: Make the men sit down. 10
Now there was much grass in the place. The men there-
fore sat down in number about five thousand. And 11
Jesus took the loaves: and when he had given thanks, he
distributed to them that were set down. In like manner
also of the fishes as much as they would. And when they 12
were filled, he said to his disciples: Gather up the frag-
ments that remain, lest they be lost. They gathered up 13
therefore, and filled twelve baskets with the fragments
of the five barley loaves which remained over and above
to them that had eaten. Now those men, when they 14
had seen what a miracle Jesus had done, said: This
is of a truth the prophet that is to come into the
world.

Jesus therefore when he knew that they would come 15
to take him by force and make him king, fled again into
the mountain himself alone.

And when evening was come, his disciples went down 16
to the sea. And when they had gone up into a ship, 17
they went over the sea to Capharnaum: and it was now
dark, and Jesus was not come unto them. And the sea 18
arose by reason of a great wind that blew. When they had 19
rowed therefore about five and twenty or thirty furlongs,
they see Jesus walking upon the sea and drawing nigh to
the ship, and they were afraid. But he saith to them: 20
It is I: be not afraid. They were willing therefore to 21
take him into the ship: and presently the ship was at the
land, to which they were going.

22 The next day, the multitude that stood on the other
side of the sea saw that there was no other ship there but
one: and that Jesus had not entered into the ship with
his disciples, but that his disciples were gone away alone.
23 But other ships came in from Tiberias, nigh unto the
place where they had eaten the bread, the Lord giving
24 thanks. When therefore the multitude saw that Jesus
was not there, nor his disciples, they took shipping and
25 came to Capharnaum seeking for Jesus. And when they
had found him on the other side of the sea, they said to
26 him: Rabbi, when camest thou hither? Jesus answered
them and said: Amen, amen, I say to you, you seek me,
not because you have seen miracles, but because you did
27 eat of the loaves, and were filled. Labour not for the
meat which perisheth, but for that which endureth unto
life everlasting, which the Son of Man will give you. For
28 him hath God, the Father, sealed. They said therefore
unto him: What shall we do that we may work the works
29 of God? Jesus answered, and said to them: This is the
work of God, that you believe in him whom he hath sent.
30 They said therefore to him: What sign therefore dost
thou shew that we may see, and may believe thee? What
31 dost thou work? Our fathers did eat manna in the desert
as it is written: *He gave them bread from heaven to eat.*
32 Then Jesus said to them: Amen, amen, I say to you:
Moses gave you not bread from heaven, but my Father
33 giveth you the true bread from heaven. For the bread
of God is that which cometh down from heaven, and
34 giveth life to the world. They said therefore unto him:

v. 31. Psalm LXXVII. 24. Wis. XVI. 20.

v. 32. In answer to the demand for bread from heaven Christ replies in a two-fold way, first: that the word of God which He preaches is the bread of life to all who believe, for to accept Him is to receive the living bread of the soul; secondly: from v. 48 onward, that He will verily give them His flesh and blood as food and drink in the Eucharist. He fulfilled His promise at the Last Supper.

Lord, give us always this bread. And Jesus said to them: 35
I am the bread of life: he that cometh to me shall not hunger; and he that believeth in me shall never thirst.
But I said unto you that you also have seen me, and you 36
believe not. All that the Father giveth me shall come 37
to me; and him that cometh to me, I will not cast out.
Because I came down from heaven, not to do my own 38
will, but the will of him that sent me. Now this is the 39
will of the Father who sent me: that of all that he hath given me I should lose nothing, but should raise it up again in the last day. And this is the will of my Father 40
that sent me: that every one who seeth the Son and believeth in him may have life everlasting, and I will raise him up in the last day.

The Jews therefore murmured at him, because he 41
had said: I am the living bread which came down from heaven. And they said: Is not this Jesus the son of Joseph, 42
whose father and mother we know? How then saith he, I came down from heaven? Jesus therefore answered 43
and said to them: Murmur not among yourselves. No man 44
can come to me except the Father, who hath sent me, draw him: and I will raise him up in the last day. It is 45
written in the prophets: *And they shall all be taught of God.* Every one that hath heard of the Father and hath learned cometh to me. Not that any man hath seen the 46
Father, but he who is of God, he hath seen the Father.
Amen, amen, I say unto you: He that believeth in me 47
hath everlasting life. I am the bread of life. Your fathers 48,49
did eat manna in the desert, and are dead. This is the 50
bread which cometh down from heaven: that if any man eat of it, he may not die. I am the living bread which 51
came down from heaven. If any man eat of this bread, 52
he shall live for ever: and the bread that I will give, is my flesh for the life of the world.

The Jews therefore strove among themselves, saying: 53

v. 45. Isaias LIV. 13.

54 How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink his blood,
55 you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise
56 him up in the last day. For my flesh is meat indeed: and
57 my blood is drink indeed. He that eateth my flesh and
58 drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father: so
59 he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

60 These things he said teaching in the synagogue, in
61 Capharnaum. Many therefore of his disciples hearing
62 it, said: This saying is hard, and who can hear it? But Jesus knowing in himself that his disciples murmured at
63 this, said to them: Doth this scandalize you? If then you shall see the Son of Man ascend up where he was before?
64 It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you are spirit and life.
65 But there are some of you that believe not. For Jesus knew from the beginning who they were that did not
66 believe, and who he was that would betray him. And he

v. 63. After Christ's ascension His disciples will understand, not only that all He said was true but also that their present gross imagination of a dead body, slain and divided for consumption, was a crude misapprehension. In the Eucharist is given, not a lifeless body without Christ's soul and divinity, but Christ in His living humanity united to the Godhead, which humanity is made the channel of divine grace to men.

v. 64. Flesh and spirit are here, as in other New Testament texts (John VIII. 15. Rom. VIII. 1–2), contrasted as the natural to the supernatural. Mere natural intelligence is inadequate for the understanding of divine mysteries. It profiteth nothing; only the mind illumined by God's spirit is of value.

said: Therefore did I say to you, that no man can come to me unless it be given him by my Father.

After this many of his disciples went back and walked 67
no more with him. Then Jesus said to the twelve: Will 68
you also go away? And Simon Peter answered him: 69
Lord, to whom shall we go? Thou hast the words of
eternal life. And we have believed and have known that 70
thou art the Christ, the Son of God. Jesus answered 71
them: Have not I chosen you twelve? And one of you is
a devil. Now he meant Judas Iscariot, the son of Simon: 72
for this same was about to betray him, whereas he was
one of the twelve.

CHAPTER VII

After these things Jesus walked in Galilee, for he would
not walk in Judea, because the Jews sought to kill
him. Now the Jews' feast of tabernacles was at hand. 2
And his brethren said to him: Pass from hence and go 3
into Judea: that thy disciples also may see thy works which
thou dost. For there is no man that doth any thing in 4
secret and he himself seeketh to be known openly. If thou
do these things, manifest thyself to the world. For neither 5
did his brethren believe in him. Then Jesus said to 6
them: My time is not yet come; but your time is always
ready. The world cannot hate you; but me it hateth, 7
because I give testimony of it, that the works thereof are
evil. Go you up to this festival day, but I go not up to 8
this festival day: because my time is not accomplished.

v. 8. To go up to the feast in the sense of the request of Christ's brethren meant to be part of the official festal caravan which was solemnly received at Jerusalem by a public procession of priests and levites. This in the minds of the brethren would afford, as experience had taught, a splendid opportunity for a grand demonstration in favour of the great Galilean wonder-worker. Christ's presence in Jerusalem when the festal week was half over, did not contra-

9 When he had said these things, he himself stayed in Galilee.
10 But after his brethren were gone up, then he also went
11 up to the feast; not openly, but as it were in secret. The Jews therefore sought him on the festival day, and said:
12 Where is he? And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the
13 people. Yet no man spoke openly of him, for fear of the Jews.
14 Now about the midst of the feast, Jesus went up into
15 the temple and taught. And the Jews wondered, saying: How doth this man know letters, having never learned?
16 Jesus answered them and said: My doctrine is not mine,
17 but his that sent me. If any man will do the will of him, he shall know of the doctrine, whether it be of God,
18 or whether I speak of myself. He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, he is true and there is no injustice
19 in him. Did not Moses give you the law, and *yet* none
20 of you keepeth the law? Why seek you to kill me? The multitude answered and said: Thou hast a devil; who
21 seeketh to kill thee? Jesus answered and said to them:
22 One work I have done; and you all wonder. Therefore

dict His statement: I shall not go up to this feast. Note the emphasis on *this* feast, i.e. Tabernacles; on a later feast (Passover) Christ had His solemn entry on Palm Sunday. Some Greek MSS. read: not *yet* go up (in Greek, OUPO instead of OUK) but the reading is not likely to be original. It would not have frustrated the plan of His brethren.

v. 21. One work I have done, i.e. the cure of the man at the Pool of Bethsaida. It was done on a Sabbath and the Jews "wondered" at it and had taken scandal. Cf. Chapter V. 1–16. Many hold that there has been a misplacement of the Chapters in St. John and that the beginning of this Chapter VII follows much more naturally on Chapter V and that Chapter VI once preceded Chapter V.

Moses gave you circumcision (not because it is of Moses, but of the fathers); and on the sabbath day you circumcise a man. If a man receive circumcision on the sabbath 23
day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath day? Judge not according to the appearance, 24
but judge just judgment.

Some therefore of Jerusalem said: Is not this he whom 25
they seek to kill? And behold he speaketh openly, and 26
they say nothing to him. Have the rulers known for a truth that this is the Christ? But we know this man 27
whence he is: but when the Christ cometh, no man knoweth whence he is. Jesus therefore cried out in the temple, 28
teaching and saying: You both know me, and you know whence I am, and I am not come of myself; but he that sent me is true whom you know not. I know him, because 29
I am from him, and he hath sent me. They sought there- 30
fore to apprehend him: and no man laid hands on him, because his hour was not yet come.

But of the people many believed in him, and said: 31
When the Christ cometh, shall he do more miracles than these which this man doth? The Pharisees heard the 32
people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him. Jesus therefore said to them: Yet a little while I am 33
with you: and *then* I go to him that sent me. Ye shall 34
seek me, and shall not find me: and where I am, *thither* you cannot come. The Jews therefore said among them- 35
selves: Whither will he go, that we shall not find him? Will he go unto the dispersed among the gentiles, and teach the gentiles? What is this saying that he hath said: You 36
shall seek me and shall not find me; and where I am, you cannot come?

And on the last *and* great day of the festivity, Jesus 37
stood and cried, saying: If any man thirst, let him come to me, and drink. He that believeth in me, as the scripture 38

saith, *Out of his belly shall flow rivers of living water.*
39 Now this he said of the Spirit which they should receive who believed in him: for as yet the Spirit was not given,
40 because Jesus was not yet glorified. Of that multitude therefore, when they had heard these words of his, some
41 said: This is the prophet indeed. Others said: This is the Christ. But some said: Doth the Christ come out
42 of Galilee? Doth not the scripture say: That Christ cometh of the seed of David, and from Bethlehem the
43 town where David was? So there arose a dissension
44 among the people because of him. And some of them would have apprehended him; but no man laid hands upon him.
45 The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not
46 brought him? The ministers answered: Never did man
47 speak like this man. The Pharisees therefore answered
48 them: Are you also seduced? Hath any one of the
49 rulers believed in him, or of the Pharisees? But this
50 multitude that knoweth not the law are accursed. Nicodemus said to them, he that came to him by night, who
51 was one of them: Doth our law judge any man unless
52 it first hear him and know what he doth? They answered and said to him: Art thou also a Galilean? Search the scriptures, and see that out of Galilee a prophet riseth
53 not. And every man returned to his own house.

CHAPTER VIII

2 And Jesus went unto mount Olivet. And early in the morning he came again into the temple: and all the people came to him, and sitting down he taught

vv. 1–11. The Church gives us the text of the account of the woman taken in adultery as inspired Holy Scripture, but it is not certain that it was originally written by St. John

them. And the Scribes and Pharisees bring unto him 3
a woman taken in adultery; and they set her in the
midst, and said to him: Master, this woman was even 4
now taken in adultery. Now Moses in the law com- 5
manded us to stone such a one. But what sayest thou?
And this they said, tempting him, that they might 6
accuse him. But Jesus, bowing himself down, wrote with
his finger on the ground. When therefore they con- 7
tinued asking him, he lifted up himself and said to them:
He that is without sin among you, let him first cast a
stone at her. And again stooping down, he wrote on 8
the ground. But they hearing *this* went out one by one, 9
beginning at the eldest. And Jesus alone remained, and the
woman standing in the midst. Then Jesus lifting up 10
himself, said to her: Woman, where are they that accused
thee? Hath no man condemned thee? Who said: 11
No man, Lord. And Jesus said: Neither will I condemn
thee. Go, and now sin no more.

Again therefore Jesus spoke to them, saying: I am the 12
light of the world. He that followeth me walketh not in

and occurred here in his Gospel. In some copies it occurs at the end of this Gospel, in some in that of St. Luke after Chapter XXI, in some it is omitted. Early testimony states that it stood in the Gospel according to the Hebrews, which is probably the Aramaic original of St. Matthew's.

v. 6. Tempting him. Had Christ remitted the death sentence, they could accuse Him of overriding the Mosaic Law; had Christ condemned her, He would either have embroiled Himself with the Roman authority who reserved the death sentence to themselves, or at least with popular sentiment, since the death penalty for such offence, theoretically valid, had fallen into desuetude. Moreover a sentence delivered at all could be regarded as usurpation of authority. Christ avoids their cunning snare, as He avoided that of the payment of tribute to Caesar. What Christ wrote on the ground is not known. The Talmud enacts that what is written on the ground or in dust cannot be used in accusation.

13 darkness, but shall have the light of life. The Pharisees
therefore said to him: Thou givest testimony of thyself:
14 thy testimony is not true. Jesus answered and said to
them: Although I give testimony of myself, my testimony
is true: for I know whence I came and whither I go: but you
15 know not whence I come or whither I go. You judge
16 according to the flesh: I judge not any man. And if I do
judge, my judgment is true: because I am not alone, but
17 I and the Father that sent me. And in your law it is
18 written, that the testimony of two men is true. I am one
that give testimony of myself: and the Father that sent
19 me giveth testimony of me. They said therefore to
him: Where is thy Father? Jesus answered: Neither
me do you know, nor my Father: if you did know me,
20 perhaps you would know my Father also. These words
Jesus spoke in the treasury, teaching in the temple: and
no man laid hands on him, because his hour was not
yet come.

21 Again therefore Jesus said to them: I go, and you
shall seek me, and you shall die in your sin. Whither
22 I go, you cannot come. The Jews therefore said: Will
he kill himself, because he said: Whither I go, you cannot
23 come? And he said to them: You are from beneath, I
am from above. You are of this world, I am not of this
24 world. Therefore I said to you that you shall die in your
sins. For if you believe not that I am he, you shall die in
25 your sin. They said therefore to him: Who art thou?
Jesus said to them: The beginning, who also speak unto

v. 24. I am he: the Messias whom they were expecting. But Christ did not say right out that He was the Messias. He avoids the term because of the mistaken ideas that were connected with it in the Jewish mind.

v. 25. The beginning who also speak to you, renders a Latin text which is uncertain, and the Greek word for *beginning* is not in the nominative. Perhaps the meaning is: To begin with: why should I be even speaking to you? You and I belong to different worlds (v. 23).

you. Many things I have to speak and to judge of you. 26
But he that sent me is true: and the things I have heard
of him, these same I speak in the world. And they under- 27
stood not that he called God his Father. Jesus therefore 28
said to them: When you shall have lifted up the Son of
Man, then shall you know that I am he and that I do
nothing of myself: but as the Father hath taught me these
things I speak. And he that sent me is with me, and he 29
hath not left me alone: for I do always the things that
please him. When he spoke these things, many believed 30
in him.

Then Jesus said to those Jews who believed him: 31
If you continue in my word, you shall be my disciples
indeed. And you shall know the truth, and the truth 32
shall make you free. They answered him: We are the 33
seed of Abraham, and we have never been slaves to any
man: how sayest thou: You shall be free? Jesus answered 34
them: Amen, amen, I say unto you, that whosoever com-
mitteth sin, is the servant of sin. Now the servant abideth 35
not in the house for ever: but the son abideth for ever.
If therefore the Son shall make you free, you shall be 36
free indeed. I know that you are the children of Abraham 37
but you seek to kill me, because my word hath no place
in you. I speak that which I have seen with my Father: 38
and you do the things that you have seen with your
father.

They answered, and said to him: Abraham is our father. 39
Jesus saith to them: If you be the children of Abraham,
do the works of Abraham. But now you seek to kill me, 40
a man who hath spoken the truth to you, which I have
heard of God. This Abraham did not. You do the works 41
of your father. They said therefore to him: We are not
born of fornication: we have one Father *even* God. Jesus 42
therefore said to them: If God were your father, you would
indeed love me. For from God I proceeded, and came:
for I came not of myself, but he sent me. Why do you 43

not know my speech? Because you cannot hear my word.
44 You are of *your* father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he
45 is a liar, and the father thereof. But if I say the truth,
46 you believe me not. Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?
47 He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.
48 The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan, and hast a devil?
49 Jesus answered: I have not a devil; but I honour my
50 Father, and you have dishonoured me. But I seek not my own glory: there is one that seeketh and judgeth.
51 Amen, amen, I say to you: If any man keep my word, he shall not see death for ever.
52 The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste
53 death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost
54 thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of
55 whom you say that he is your God. And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do
56 know him, and do keep his word. Abraham your father

v. 56. Abraham lived about 2000 B.C. Did he see Christ's day during his lifetime, or after death in Limbo? Christ's words can bear either meaning; on earth he may have seen it in some figure or prophetic vision, in Limbo by some mental revelation. The latter meaning is now more commonly held.—Since in the eternal Now of the divine nature there is neither past nor future, but only the everlasting present, Christ speaking as God, did not say: *I was*, but *I am*, as being out of all sequence of time. The Jews did not miss

rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him: Thou art not yet 57
fifty years old, and hast thou seen Abraham? Jesus said 58
to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at 59
him. But Jesus hid himself and went out of the temple.

CHAPTER IX

And Jesus, passing by, saw a man who was blind from his birth. And his disciples asked him: Rabbi, who 2
hath sinned, this man or his parents, that he should be born blind? Jesus answered: Neither hath this man 3
sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of 4
him that sent me whilst it is day: the night cometh when no man can work. As long as I am in the world, I am 5
the light of the world. When he had said these things, 6
he spat on the ground and made clay of the spittle, and spread the clay upon his eyes. And said to him: Go, 7
wash in the pool of Siloe, which is interpreted, Sent. He went therefore and washed, and he came seeing. The 8
neighbours therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he. But others *said:* No, 9
but he is like him. But he said: I am he. They said 10
therefore to him: How were thy eyes opened? He 11
answered: That man that is called Jesus, made clay and anointed my eyes, and said to me: Go to the pool of Siloe,

the implied assertion of divinity, since God said to Moses from the burning bush: I am Who am. Thus shalt thou say to the children of Israel: He Who Is hath sent me. The sacred name Jahveh means: He Who Is. In consequence the Jews wished to stone Christ for blasphemy.

12 and wash. And I went, I washed and I see. And they said to him: Where is he? He saith: I know not.
13 They bring him that had been blind to the Pharisees.
14 Now it was the sabbath when Jesus made the clay and
15 opened his eyes. Again therefore the Pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see.
16 Some therefore of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.
17 They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he
18 said: He is a prophet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had
19 received his sight, and asked them, saying: Is this your son, who you say was born blind? How then doth he
20 now see? His parents answered them and said: We know that this is our son, and that he was born blind:
21 But how he now seeth we know not: or who hath opened his eyes we know not: ask himself; he is of age, let him
22 speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves that if any man should confess him to be
23 Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask him.
24 They therefore called the man again that had been blind, and said to him: Give glory to God. We know that
25 this man is a sinner. He said therefore to them: If he be a sinner I know not: one thing I know, that whereas I
26 was blind now I see. They said then to him: What did
27 he to thee? How did he open thy eyes? He answered them: I have told you already, and you have heard: why would you hear it again? Will you also become his disciples?
28 They reviled him therefore, and said: Be thou his

disciple; but we are the disciples of Moses. We know 29
that God spoke to Moses: but as to this man, we know
not from whence he is. The man answered, and said 30
to them: Why, herein is a wonderful thing that you know
not from whence he is, and he hath opened my eyes.
Now we know that God doth not hear sinners: but if a 31
man be a server of God and doth his will, him he heareth.
From the beginning of the world it hath not been heard 32
that any man hath opened the eyes of one born blind.
Unless this man were of God he could not do any thing. 33
They answered, and said to him: Thou wast wholly born 34
in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out: and when he had 35
found him, he said to him: Dost thou believe in the Son
of God? He answered, and said: Who is he, Lord, 36
that I may believe in him? And Jesus said to him: 37
Thou hast both seen him; and it is he that talketh with
thee. And he said: I believe, Lord. And falling down he 38
adored him. And Jesus said: For judgment I am come 39
into this world; that they who see not may see: and they
who see may become blind. And some of the Pharisees, 40
who were with him, heard; and they said unto him:
Are we also blind? Jesus said to them: If you were blind, 41
you should not have sin: but now you say: We see. Your
sin remaineth.

CHAPTER X

Amen, amen, I say to you: he that entereth not by the
door into the sheepfold, but climbeth up another
way, the same is a thief and a robber. But he that entereth 2

v. 39. In presence of the man who had received both physical and spiritual sight, and of the Pharisees who had deliberately blinded themselves to spiritual truth, Christ says that His coming is forcing on mankind the great decision: to accept the light, or wilfully to sink deeper in darkness.

v. 1. There is no entrance into the Messianic Kingdom

3 in by the door is the shepherd of the sheep. To him
the porter openeth and the sheep hear his voice: and he
calleth his own sheep by name, and leadeth them out.
4 And when he hath let out his own sheep, he goeth before
them: and the sheep follow him, because they know
5 his voice. But a stranger they follow not, but fly from
6 him, because they know not the voice of strangers. This
proverb Jesus spoke to them. But they understood not what
he spoke to them.
7 Jesus therefore said to them again: Amen, amen,
8 I say to you, I am the door of the sheep. All *others*, as
many as have come, are thieves and robbers: and the
9 sheep heard them not. I am the door. By me, if any
man enter in, he shall be saved: and he shall go in and go
10 out, and shall find pastures. The thief cometh not but
for to steal and to kill and to destroy. I am come that they
may have life, and may have it more abundantly.
11 I am the good shepherd. The good shepherd giveth
12 his life for his sheep. But the hireling, and he that is
not the shepherd, whose own the sheep are not, seeth
the wolf coming and leaveth the sheep and flieth: and
13 the wolf catcheth and scattereth the sheep. And the
hireling flieth, because he is a hireling; and he hath no care
14 for the sheep. I am the good shepherd; and I know
15 mine, and mine know me. As the Father knoweth me,
and I know the Father: and I lay down my life for my

except through Christ. Those who claim to lead Israel into that kingdom apart from Christ are false leaders and only serve their own selfishness. Cf. XIV. 6: No man cometh to the Father but by me.

vv. 11–18. By His voluntary death Christ becomes the supreme Shepherd, the founder, leader, and protector of His Church.

v. 14. The full stop after v. 14 is misplaced. The faithful know Christ as the Father knows Him and as He knows the Father, i.e. in a supernatural way. Cf. Matt. XI. 27.

sheep. And other sheep I have that are not of this fold; 16
them also I must bring, and they shall hear my voice; and
there shall be one fold and one shepherd. Therefore 17
doth the Father love me: because I lay down my life that I
may take it again. No man taketh it away from me: but 18
I lay it down of myself. And I have power to lay it down,
and I have power to take it up again. This commandment
have I received of my Father.

A dissension rose again among the Jews for these 19
words. And many of them said: He hath a devil and 20
is mad: why hear you him? Others said: These are 21
not the words of one that hath a devil: Can a devil
open the eyes of the blind?

And it was the feast of the dedication at Jerusalem; 22
and it was winter. And Jesus walked in the temple in 23
Solomon's porch. The Jews therefore came round about 24
him, and said to him: How long dost thou hold our souls
in suspense? If thou be the Christ tell us plainly. Jesus 25
answered them: I speak to you, and you believe not:
the works that I do in the name of my Father, they give
testimony of me. But you do not believe because you 26
are not of my sheep. My sheep hear my voice: and I 27
know them, and they follow me. And I give them life 28
everlasting; and they shall not perish for ever, and no
man shall pluck them out of my hand. That which my 29
Father hath given me is greater than all: and no one can
snatch *them* out of the hand of my Father. I and the 30
Father are one.

The Jews then took up stones to stone him. Jesus 31, 32
answered them: Many good works I have shewed you
from my Father; for which of those works do you stone
me? The Jews answered him: For a good work we 33
stone thee not, but for blasphemy; and because that thou,

v. 16. The original fold is Israel, the other sheep are the Gentiles; they will form one flock in the unity of the Church of God.

34 being a man, makest thyself God. Jesus answered them:
35 Is it not written in your law: *I said, you are gods?* If
he called them gods, to whom the word of God was
36 spoken, and the scripture cannot be broken; do you
say of him, whom the Father hath sanctified and sent into
the world: Thou blasphemest, because I said, I am the
37 Son of God? If I do not the works of my Father, believe
38 me not. But if I do, though you will not believe me,
believe the works: that you may know and believe that
39 the Father is in me and I in the Father. They sought
therefore to take him; and he escaped out of their hands.
40 And he went again beyond the Jordan into that place
where John was baptizing first: and there he abode.
41 And many resorted to him, and they said: John indeed
42 did no sign; but all things whatsoever John said of this
man were true. And many believed in him.

CHAPTER XI

Now there was a certain man sick named Lazarus,
of Bethania, of the town of Mary and of Martha
2 her sister. (And Mary was she that anointed the Lord

v. 34. The quotation is from Psalm LXXXI. 6, where it is addressed to wicked magistrates. The argument is not: because God uses the word 'gods' in a metaphorical sense of many men, therefore it cannot be blasphemy if I call Myself God in a real sense; for this would be a false argument. The sense is: When the title 'gods' is most surprisingly given in Holy Scripture to wicked magistrates, you should not forthwith cry: Blasphemy! because you cannot gainsay Scripture. You must examine, ask for sense and proof. So, since My miracles prove Me to be sent by God, it is your duty, when I use language difficult to understand, to search into the meaning and not at once to take up stones to kill Me for blasphemy.

v. 2. This anointing is more probably that mentioned in John XII. 3–7, which was to be preached throughout the world (Matt. XXVI. 13, Mark XIV). St. John presupposes

with ointment and wiped his feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent 3
to him, saying: Lord, behold, he whom thou lovest is sick. And Jesus hearing it, said to them: This sickness 4
is not unto death, but for the glory of God: that the Son of God may be glorified by it. Now Jesus loved Martha, 5
and her sister Mary, and Lazarus. When he had heard 6
therefore that he was sick, he still remained in the same place two days; then after that he said to his disciples: 7
Let us go into Judea again. The disciples say to him: 8
Rabbi, the Jews but now sought to stone thee: and goest thou thither again? Jesus answered: Are there not twelve 9
hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: but if he 10
walk in the night he stumbleth, because the light is not in him. These things he said; and after that he said to 11
them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep. His disciples therefore said: 12
Lord, if he sleep, he shall do well. But Jesus spoke of 13
his death; and they thought that he spoke of the repose of sleep. Then therefore Jesus said to them plainly: 14
Lazarus is dead; and I am glad for your sakes, that I 15
was not there, that you may believe; but let us go to him. Thomas therefore, who is called Didymus, said 16

knowledge of the fact before he tells the story. Some think it is the anointing mentioned in Luke VII. 37. The liturgy of the Church supports this latter view.

v. 3. The sisters pray, as Our Lady at Cana did, by just stating the fact.

vv. 9–10. As long as, in the plans of God, Christ's hour of suffering has not yet come, the disciples have nothing to fear from His enemies, but when the hour of darkness comes they are in danger. (See Luke XXII. 53: This is your hour and the power of darkness.)

v. 16. Didymus is the Greek for 'twin', Thomas is the Hebrew for 'twin'. It is not unlikely that his personal name was Jude. Tradition refers to Judas Thomas.

to his fellow disciples: Let us also go, that we may die with him.

17 Jesus therefore came and found that he had been four
18 days already in the grave. (Now Bethania was near
19 Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them
20 concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet him;
21 but Mary sat at home. Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died.
22 But now also I know that whatsoever thou wilt ask of
23 God, God will give it thee. Jesus saith to her: Thy brother
24 shall rise again. Martha saith to him: I know that he
25 shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that
26 believeth in me although he be dead, shall live; and every one that liveth and believeth in me, shall not die
27 for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of
28 the living God, who art come into this world. And when she had said these things, she went and called her sister Mary secretly, saying: The master is come and calleth
29 for thee. She, as soon as she heard *this*, riseth quickly
30 and cometh to him. For Jesus was not yet come into the town; but he was still in that place where Martha had
31 met him. The Jews therefore who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave, to weep there.

32 When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.
33 Jesus therefore, when he saw her weeping, and the Jews that were come with her weeping, groaned in the
34 spirit, and troubled himself, and said: Where have you laid him? They say to him: Lord, come and see.

And Jesus wept. The Jews therefore said: Behold how 35, 36
he loved him. But some of them said: Could not he 37
that opened the eyes of the man born blind, have caused
that this man should not die? Jesus therefore again 38
groaning in himself, cometh to the sepulchre. Now it
was a cave; and a stone was laid over it. Jesus said: Take 39
away the stone. Martha, the sister of him that was dead,
saith to him: Lord, by this time he stinketh, for he is now
of four days. Jesus saith to her: Did not I say to thee, 40
that if thou believe, thou shalt see the glory of God?
They took therefore the stone away. And Jesus lifting 41
up his eyes said: Father, I give thee thanks that thou
hast heard me. And I knew that thou hearest me always, 42
but because of the people who stand about have I said it;
that they may believe that thou hast sent me. When 43
he had said these things, he cried with a loud voice:
Lazarus, come forth. And presently he that had been 44
dead came forth, bound feet and hands with winding bands,
and his face was bound about with a napkin. Jesus said
to them: Loose him and let him go.

Many therefore of the Jews who were come to Mary 45
and Martha, and had seen the things that Jesus did,
believed in him. But some of them went to the Pharisees 46
and told them the things that Jesus had done. The chief 47
priests therefore and the Pharisees gathered a council,
and said: What do we, for this man doth many miracles?
If we let him alone so, all will believe in him, and the 48
Romans will come, and take away our place and nation.
But one of them, named Caiaphas, being the high priest 49
that year, said to them: You know nothing: neither do 50
you consider that it is expedient for you that one man
should die for the people, and that the whole nation perish
not. And this he spoke not of himself: but being the 51
high priest of that year, he prophesied that Jesus should
die for the nation. And not only for the nation, but to 52
gather together in one the children of God that were

53 dispersed. From that day therefore they devised to put
54 him to death. Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

55 And the pasch of the Jews was at hand: and many from the country went up to Jerusalem before the pasch, to
56 purify themselves. They sought therefore for Jesus: and they discoursed one with another, standing in the temple: What think you, that he is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

CHAPTER XII

Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus
2 raised to life. And they made him a supper there: and Martha served, but Lazarus was one of them that were
3 at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the odour of the ointment.
4 Then one of his disciples Judas Iscariot, he that was about
5 to betray him, said: Why was not this ointment sold
6 for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the
7 things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of my
8 burial. For the poor you have always with you; but me you have not always.

9 A great multitude therefore of the Jews knew that he was there: and they came, not for Jesus' sake only,

but that they might see Lazarus, whom he had raised
from the dead. But the chief priests thought to kill 10
Lazarus also; because many of the Jews by reason of 11
him went away and believed in Jesus.

And on the next day a great multitude, that was come 12
to the festival day, when they had heard that Jesus was
coming to Jerusalem, took branches of palm trees, and 13
went forth to meet him, and cried: Hosanna, blessed is he
that cometh in the name of the Lord, the king of Israel.
And Jesus found a young ass and sat upon it, as it is 14
written: *Fear not, daughter of Sion: behold thy king* 15
cometh, sitting on an ass's colt. These things his disciples 16
did not know at the first: but when Jesus was glorified,
then they remembered that these things were written
of him, and that they had done these things to him.
The multitude therefore gave testimony, which was 17
with him when he called Lazarus out of the grave, and
raised him from the dead. For which reason also the 18
people came to meet him: because they heard that he had
done this miracle. The Pharisees therefore said among 19
themselves: Do you see that we prevail nothing? Behold
the whole world is gone after him.

Now there were certain gentiles among them who 20
came up to adore on the festival day. These therefore 21
came to Philip, who was of Bethsaida of Galilee, and
desired him saying: Sir, we would see Jesus. Philip cometh 22
and telleth Andrew. Again Andrew and Philip told
Jesus. But Jesus answered them saying: The hour is 23
come that the Son of Man should be glorified. Amen, 24
amen, I say to you, unless the grain of wheat falling into
the ground die, itself remaineth alone. But if it die, 25
it bringeth forth much fruit. He that loveth his life
shall lose it: and he that hateth his life in this world,
keepeth it unto life eternal. If any man minister to me, 26
let him follow me: and where I am, there also shall my

v. 15. Zach. IX. 9.

minister be. If any man minister to me, him will my Father honour.

27 Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto
28 this hour. Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will
29 glorify it again. The multitude therefore that stood and heard, said that it thundered. Others said: An Angel
30 spoke to him. Jesus answered and said: This voice
31 came not because of me, but for your sakes. Now is the judgment of the world: now shall the prince of this world
32 be cast out. And I, if I be lifted up from the earth,
33 will draw all things to myself. (Now this he said, signifying
34 what death he should die). The multitude answered him: We have heard out of the law that Christ abideth for ever; and how sayest thou: The Son of Man must
35 be lifted up? Who is this Son of Man? Jesus therefore said to them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not
36 whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light.

These things Jesus spoke, and he went away, and hid
37 himself from them. And whereas he had done so many

v. 34. Christ avoided the use of the term Messias regarding Himself, and used instead that of Son of Man. The bulk of the Jews looked forward to the Messias as a warlike prince, who should regain them their national independence. The designation Son of Man occurs in Daniel VII. The prophet sees thrones being placed and the Ancient of days sitting and his throne like flames of fire . . . and one like the Son of Man came with the clouds of heaven and he came even to the Ancient of days. God gave him power and glory and an everlasting kingdom. The term had not yet become a current title of the Messias, though speculation had begun about this Son of Man. Christ's use of it led the popular mind away from the grosser ideas concerning Messiasship.

miracles before them, they believed not in him: that 38
the saying of Isaias the prophet might be fulfilled, which
he said: *Lord, who hath believed our hearing? And to*
whom hath the arm of the Lord been revealed? There- 39
fore they could not believe, because Isaias said again:
He hath blinded their eyes, and hardened their heart, that 40
they should not see with their eyes, nor understand with
their heart, and be converted, and I should heal them.
These things said Isaias when he saw his glory and spoke 41
of him. However, many of the chief men also believed 42
in him: but because of the Pharisees they did not confess
him, that they might not be cast out of the synagogue.
For they loved the glory of men more than the glory of 43
God.

But Jesus cried, and said: He that believeth in me, 44
doth not believe in me but in him that sent me. And he 45
that seeth me, seeth him that sent me. I am come a 46
light into the world; that whosoever believeth in me,
may not remain in darkness. And if any man hear my 47
words and keep them not, I do not judge him: for I came
not to judge the world, but to save the world. He that 48
despiseth me and receiveth not my words hath one that
judgeth him: the word that I have spoken, the same
shall judge him in the last day. For I have not spoken 49
of myself, but the Father who sent me, he gave me
commandment what I should say and what I should speak.
And I know that his commandment is life everlasting. 50
The things therefore that I speak, even as the Father said
unto me, so do I speak.

CHAPTER XIII

Before the festival day of the pasch, Jesus knowing
that his hour was come that he should pass out of
this world to the Father: having loved his own who were

v. 38. Isaias LIII. 1. *v. 40.* Isaias VI. 10.

2 in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him),
3 knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God;
4 he riseth from supper, and layeth aside his garments,
5 and having taken a towel, girded himself. After that he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he
6 was girded. He cometh therefore to Simon Peter. And Peter said to him: Lord, dost thou wash my feet?
7 Jesus answered, and said to him: What I do thou knowest
8 not now, but thou shalt know hereafter. Peter said to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.
9 Simon Peter saith to him: Lord, not only my feet, but
10 also my hands and my head. Jesus saith to him: He that is washed needeth not but to wash his feet, but is
11 clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean.

12 Then after he had washed their feet and taken his garments, being set down again, he said to them: Know
13 you what I have done to you? You call me Master, and
14 Lord: and you say well, for so I am. If then I, being *your* Lord and Master, have washed your feet; you also

v. 10. The Greek text contains two different words for what is here rendered 'washing'. The first means to bathe, the second a lesser and partial washing of the body. Hence the meaning is: A man who has just bathed has no need, but of a lesser washing. Some texts omit 'his feet', but this does not alter the main sense. The Apostles were bathed in the waters of baptism, there was no need of renewing that cleansing of their soul, a lesser one sufficed. Besides giving an example of humility Christ no doubt wished to indicate the need of great purity for the reception of the Eucharist. This meaning, although not then understood, the Apostles would understand later.

ought to wash one another's feet. For I have given you 15
an example, that as I have done to you, so you do also.
Amen, amen, I say to you: The servant is not greater 16
than his lord: neither is the apostle greater than he that
sent him. If you know these things, you shall be blessed 17
if you do them. I speak not of you all: I know whom 18
I have chosen: but that the scripture may be fulfilled:
He that eateth bread with me shall lift up his heel against me.
At present I tell you, before it come to pass: that when 19
it shall come to pass, you may believe that I am he.
Amen, amen, I say to you, he that receiveth whomsoever 20
I send, receiveth me: and he that receiveth me, receiveth
him that sent me.

When Jesus had said these things, he was troubled in 21
spirit; and he testified, and said: Amen, amen, I say to you,
one of you shall betray me. The disciples therefore 22
looked one upon another, doubting of whom he spoke.
Now there was leaning on Jesus' bosom one of his disciples 23
whom Jesus loved. Simon Peter therefore beckoned 24
to him, and said to him: Who is it of whom he speaketh?
He therefore leaning on the breast of Jesus saith to him: 25
Lord, who is it? Jesus answered: He it is to whom I shall 26
reach bread dipped. And when he had dipped the bread,
he gave it to Judas Iscariot, *the son* of Simon. And after 27
the morsel, Satan entered into him. And Jesus said to
him: That which thou dost, do quickly. Now no man at 28
the table knew to what purpose he said this unto him.
For some thought, because Judas had the purse, that 29
Jesus had said to him: Buy those things which we have
need of for the festival day: or that he should give some-
thing to the poor. He therefore, having received the 30
morsel, went out immediately. And it was night.

When he therefore was gone out, Jesus said: Now is 31
the Son of Man glorified and God is glorified in him.
If God be glorified in him, God also will glorify him in 32

v. 18. Psalm XL. 10.

33 himself: and immediately will he glorify him. Little children, yet a little while I am with you. You shall seek me, and as I said to the Jews: Whither I go, you cannot
34 come; so I say to you now. A new commandment I give unto you: That you love one another, as I have
35 loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another.
36 Simon Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go thou canst not follow me
37 now, but thou shalt follow hereafter. Peter saith to him: Why cannot I follow thee now? I will lay down
38 my life for thee. Jesus answered him: Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice.

CHAPTER XIV

1 Let not your heart be troubled. You believe in God,
2 believe also in me. In my Father's house there are many mansions. If not, I would have told you: because
3 I go to prepare a place for you. And if I shall go and prepare a place for you: I will come again and will take
4 you to myself, that where I am, you also may be. And
5 whither I go you know, and the way you know. Thomas saith to him: Lord, we know not whither thou goest, and
6 how can we know the way? Jesus saith to him: I am the way, and the truth, and the life. No man cometh to
7 the Father but by me. If you had known me, you would without doubt have known my Father also; and from henceforth you shall know him, and you have seen him.
8 Philip saith to him: Lord, shew us the Father, and
9 it is enough for us. Jesus saith to him: Have I been so long a time with you: and have you not known me? Philip, he that seeth me, seeth the Father also. How

sayest thou, shew us the Father? Do you not believe, 10
that I am in the Father, and the Father in me? The words
that I speak to you, I speak not of myself. But the Father
who abideth in me, he doth the works. Believe you not 11
that I am in the Father, and the Father in me? Other- 12
wise believe for the very works' sake. Amen, amen, I
say to you, he that believeth in me, the works that I do
he also shall do, and greater than these shall he do:
because I go to the Father. And whatsoever you shall 13
ask the Father in my name, that will I do; that the Father
may be glorified in the Son. If you shall ask me any 14
thing in my name, that I will do.

If you love me, keep my commandments. And I will 15, 16
ask the Father, and he shall give you another Paraclete,
that he may abide with you for ever: the Spirit of truth, 17
whom the world cannot receive, because it seeth him
not, nor knoweth him. But you shall know him; because
he shall abide with you, and shall be in you. I will not 18
leave you orphans: I will come to you. Yet a little while, 19

v. 16. A *Paraclete*,—a Greek word originally meaning a person called in besides, or in aid; often used for a barrister or advocate in court, but in domestic life anyone called in to aid or console in case of need or distress. Our Lord during His public life had pleaded for His Apostles. He had been their consoler and helper throughout. When the Sacred Humanity should be withdrawn, the Holy Ghost, by the outpouring of His grace, would do for the Apostles what the Sacred Humanity had done. He would be their advocate by inspiring them in prayer He would be their helper and consoler. Above all He would be their teacher by internal illumination, making them remember and understand what Christ had taught. This last discourse of Christ before His Passion contains the first revelation of the mystery of the Blessed Trinity.

v. 19. Christ promises, not only that His Apostles shall see Him with bodily eyes during the forty days between Easter and Ascension, but that by sharing His life through supernatural grace they shall see Him mentally in the act of divine faith, and through love shall be closely united to Him.

and the world seeth me no more. But you see me: because
20 I live, and you shall live. In that day you shall know
that I am in my Father, and you in me, and I in you.
21 He that hath my commandments, and keepeth them,
he it is that loveth me. And he that loveth me shall be
loved of my Father: and I will love him and will manifest
myself to him.
22 Judas saith to him, not the Iscariot: Lord, how is it,
that thou wilt manifest thyself to us, and not to the world?
23 Jesus answered and said to him: If any one love me,
he will keep my word, and my Father will love him, and
we will come to him, and will make our abode with him.
24 He that loveth me not keepeth not my words. And the
word which you have heard is not mine; but the Father's
who sent me.
25 These things have I spoken to you, abiding with you.
26 But the Paraclete, the Holy Ghost, whom the Father will
send in my name, he will teach you all things, and bring all
things to your mind, whatsoever I shall have said to you.
27 Peace I leave with you, my peace I give unto you: not
as the world giveth, do I give unto you. Let not your heart
28 be troubled, nor let it be afraid. You have heard that I
said to you: I go away and I come unto you. If you loved
me, you would indeed be glad because I go to the Father:
29 for the Father is greater than I. And now I have told
you before it come to pass: that when it shall come to
30 pass you may believe. I will not now speak many things
with you. For the prince of this world cometh, and in me
31 he hath not any thing. But that the world may know
that I love the Father: and as the Father hath given me
commandment, so do I. Arise, let us go hence.

v. 31. Christ deliberately and of His free will starts from the supper-room to Gethsemani, there to begin His Passion to show the world that He loves the Father and does His will at the cost of His life. *Arise, let us go hence,* is one sentence with the preceding.

CHAPTER XV

I am the true vine; and my Father is the husbandman.
Every branch in me that beareth not fruit, he will 2
take away: and every one that beareth fruit he will purge
it, that it may bring forth more fruit. Now you are clean 3
by reason of the word which I have spoken to you. Abide 4
in me: and I in you. As the branch cannot bear fruit of
itself unless it abide in the vine, so neither can you
unless you abide in me. I am the vine; you the branches; 5
he that abideth in me, and I in him, the same beareth
much fruit: for without me you can do nothing. If any 6
one abide not in me he shall be cast forth as a branch,
and shall wither: and they shall gather him up and cast him
into the fire, and he burneth. If you abide in me, and 7
my words abide in you, you shall ask whatever you will,
and it shall be done unto you. In this is my Father 8
glorified; that you bring forth very much fruit, and
become my disciples. As the Father hath loved me, I 9
also have loved you. Abide in my love. If you keep my 10
commandments, you shall abide in my love; as I also
have kept my Father's commandments, and do abide in
his love.

These things I have spoken to you that my joy may 11
be in you, and your joy may be filled. This is my com- 12
mandment, that you love one another, as I have loved you.
Greater love than this no man hath, that a man lay down 13
his life for his friends. You are my friends, if you do 14
the things that I command you. I will not now call 15
you servants: for the servant knoweth not what his lord
doth. But I have called you friends: because all things
whatsoever I have heard of my Father, I have made known
to you. You have not chosen me; but I have chosen 16
you: and have appointed you, that you should go, and

should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in my name,
17 he may give it you. These things I command you, that you love one another.
18 If the world hate you, know ye that it hath hated me
19 before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world
20 hateth you. Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have
21 kept my word, they will keep yours also. But all these things they will do to you for my name's sake: because they
22 know not him that sent me. If I had not come and spoken to them, they would not have sin: but now they have no
23 excuse for their sin. He that hateth me, hateth my
24 Father also. If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my
25 Father. But that the word may be fulfilled which is written in their law: *They hated me without cause.*
26 But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth who proceedeth
27 from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning.

CHAPTER XVI

These things have I spoken to you, that you may
2 not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth
3 you will think that he doth a service to God. And these things will they do to you, because they have not known

v. 25. Psalm XXIV. 19.

the Father, nor me. But these things I have told you, 4
that when the hour shall come, you may remember that
I told you of them. But I told you not these things from 5
the beginning, because I was with you. And now I go to him
that sent me, and none of you asketh me: Whither goest
thou? But because I have spoken these things to you, 6
sorrow hath filled your heart. But I tell you the truth: 7
it is expedient to you that I go: for if I go not, the Paraclete
will not come to you: but if I go, I will send him to you.
And when he is come, he will convince the world of 8
sin, and of justice, and of judgment. Of sin: because 9
they believed not in me. And of justice: because I go 10
to the Father; and you shall see me no longer. And of 11
judgment: because the prince of this world is already
judged.

I have yet many things to say to you: but you cannot 12
bear them now. But when he, the Spirit of truth, is 13
come, he will teach you all truth. For he shall not speak
of himself: but what things soever he shall hear, he shall
speak: and the things that are to come he shall shew you.
He shall glorify me, because he shall receive of mine, 14
and shall shew *it* to you. All things whatsoever the 15
Father hath, are mine. Therefore I said that he shall receive
of mine, and shew *it* to you.

A little while, and now you shall not see me: and 16
again a little while, and you shall see me: because I go to
the Father. Then some of his disciples said one to 17
another: What is this that he saith to us: A little while,

vv. 8–11. Pentecost will prove who was right and who was wrong and that the final issue between right and wrong is already decided. Pentecost will vindicate Christ. It will prove the great sin of rejecting Christ, it will prove by the fulfilments of Christ's promise after the withdrawal of His visible humanity that Christ was right, for He had gone to His Father. It will prove that Satan, the prince of this world, has already received his sentence of condemnation and that his kingdom has come to an end.

and you shall not see me: and again a little while, and
18 you shall see me, and, because I go to the Father? They
said therefore: What is this that he saith, A little while?
19 We know not what he speaketh. And Jesus knew that
they had a mind to ask him; and he said to them: Of this
do you inquire among yourselves, because I said: A little
while, and you shall not see me: and again a little while,
20 and you shall see me? Amen, amen, I say to you, that
you shall lament and weep, but the world shall rejoice:
and you shall be made sorrowful, but your sorrow shall
21 be turned into joy. A woman, when she is in labour,
hath sorrow, because her hour is come: but when she hath
brought forth the child, she remembereth no more the
22 anguish, for joy that a man is born into the world. So
also you now indeed have sorrow, but I will see you again,
and your heart shall rejoice; and your joy no man shall
23 take from you. And in that day you shall not ask me
anything. Amen, amen, I say to you: if you ask the
24 Father any thing in my name, he will give it you. Hitherto
you have not asked any thing in my name. Ask, and you
shall receive: that your joy may be full.

25 These things I have spoken to you in proverbs. The
hour cometh when I will no more speak to you in proverbs,
26 but will shew you plainly of the Father. In that day you
shall ask in my name: and I say not to you, that I will ask
27 the Father for you: for the Father himself loveth you,
because you have loved me, and have believed that I came
28 out from God. I came forth from the Father, and am
come into the world: again I leave the world, and I go to
29 the Father. His disciples say to him: Behold now thou
30 speakest plainly and speakest no proverb. Now we know
that thou knowest all things, and thou needest not that
any man should ask thee. By this we believe that thou
31 comest forth from God. Jesus answered them: Do
32 you now believe? Behold the hour cometh, and it is
now come, that you shall be scattered every man to his

own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken 33
to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

CHAPTER XVII

These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee: as thou hast 2
given him power over all flesh, that he may give eternal life to all whom thou hast given him. Now this is eternal 3
life: that they may know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee 4
on the earth: I have finished the work which thou gavest me to do: and now glorify thou me, O Father, with 5
thyself, with the glory which I had, before the world was, with thee. I have manifested thy name to the men 6
whom thou hast given me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. Now they have known that all things which 7
thou hast given me are from thee: because the words 8
which thou gavest me, I have given to them: and they have received them, and have known in very deed that

v. 1 et seq. Knowing that in a few hours the great sacrifice of Himself on the Cross would be consummated and thus the Father be glorified and the Son in the Father, Christ speaks as no longer belonging to this world (v. 11) and as a divine Person in human nature and as Person equal to the Father (v. 10). As Revealer of the Father, and thereby a Revealer of Himself, He rejoices in the fact that the Apostles have believed what He has revealed. He prays for them, and for those who shall believe through them, that they may be safe in an evil world. This special valedictory prayer of Christ was for the Apostles and their disciples. On other occasions Christ prayed for others, on the Cross even for those who crucified Him.

I came out from thee, and they have believed that thou
9 didst send me. I pray for them: I pray not for the world,
but for them whom thou hast given me: because they are
10 thine; and all my things are thine, and thine are mine:
and I am glorified in them.
11 And now I am not in the world and these are in the
world, and I come to thee. Holy Father, keep them in
thy name, whom thou hast given me: that they may
12 be one, as we also are. While I was with them I kept
them in thy name. Those whom thou gavest me have I
kept: and none of them is lost, but the son of perdition,
13 that the scripture may be fulfilled. And now I come to
thee: and these things I speak in the world, that they
14 may have my joy filled in themselves. I have given them
thy word, and the world hath hated them, because they
15 are not of the world; as I also am not of the world. I
pray not that thou shouldst take them out of the world,
16 but that thou shouldst keep them from evil. They are not
17 of the world as I also am not of the world. Sanctify
18 them in truth. Thy word is truth. As thou hast sent me
into the world, I also have sent them into the world.
19 And for them do I sanctify myself: that they also may be
sanctified in truth.
20 And not for them only do I pray, but for them also
21 who through their word shall believe in me: that they
all may be one, as thou, Father, in me, and I in thee: that
they also may be one in us: that the world may believe
22 that thou hast sent me. And the glory which thou hast
given me, I have given to them: that they may be one, as
23 we also are one. I in them, and thou in me; that they

vv. 17–19. *Sanctify*, i.e. set apart for God to dedicate or consecrate. In Christ this is self-dedication to His redemptive work; in the disciples it is the work of divine grace bestowed on them by the Father.

in truth: Christ prays for the complete sinking of their heart and mind into the truth to be preached and total surrender to the task of preaching it.

may be made perfect in one; and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. Father, I will that where I am, they 24
also whom thou hast given me may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. Just 25
Father, the world hath not known thee: but I have known thee. And these have known that thou hast sent me. And I have made known thy name to them, and 26
will make it known; that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII

When Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden into which he entered with his disciples.
And Judas also, who betrayed him, knew the place: 2
because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of 3
soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

Jesus therefore knowing all things that should come 4
upon him, went forth and said to them: Whom seek ye?
They answered him: Jesus of Nazareth. Jesus saith to 5
them: I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them: 6
I am he: they went backward, and fell to the ground.
Again therefore he asked them: Whom seek ye? And 7
they said: Jesus of Nazareth. Jesus answered: I have 8
told you that I am he. If therefore you seek me, let these go their way. That the word might be fulfilled which 9
he said: Of them whom thou hast given me, I have not lost any one.

10 Then Simon Peter, having a sword, drew it; and struck the servant of the high priest and cut off his right ear.
11 And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?
12 Then the band and the tribune and the servants of the
13 Jews took Jesus and bound him. And they led him away to Annas first, for he was father-in-law to Caiaphas,
14 who was the high priest of that year. Now Caiaphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.
15 And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest.
16 But Peter stood at the door without. The other disciple therefore who was known to the high priest, went out and
17 spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also
18 one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, warming himself.
19 The high priest therefore asked Jesus of his disciples

v. 13. In theory the high priesthood was by appointment for life, but Roman Governors and Herodian Princes appointed or deposed at will. Annas had been high priest from A.D. 6 to 15 when he was deposed by the Roman Governor. Five of his sons and Caiaphas, his son-in-law, were successively appointed and Annas seems to have remained very much at the head of Jewish affairs. Perhaps he was president of the Sanhedrin while Caiaphas was legally the high priest in function.

v. 19. As the text stands, this high priest would be Annas, who according to v. 24 sends Christ to Caiaphas. But some early authorities place v. 24 immediately after v. 13, so that the interrogation took place before Caiaphas. Some in-

and of his doctrine. Jesus answered him: I have spoken 20
openly to the world: I have always taught in the synagogue and in the temple, whither all the Jews resort; and in
secret I have spoken nothing. Why askest thou me? 21
Ask them who have heard what I have spoken unto them:
behold they know what things I have said. And when 22
he had said these things, one of the servants standing by
gave Jesus a blow, saying: Answerest thou the high priest
so? Jesus answered him: If I have spoken evil, give 23
testimony of the evil: but if well, why strikest thou me?
And Annas sent him bound to Caiaphas the high priest. 24

And Simon Peter was standing and warming himself. 25
They said therefore to him: Art not thou also one of his
disciples? He denied it and said: I am not. One of the 26
servants of the high priest (a kinsman to him whose ear
Peter cut off) saith to him: Did not I see thee in the
garden with him? Again therefore Peter denied: and 27
immediately the cock crew.

Then they led Jesus from Caiaphas to the governor's 28
hall. And it was morning: and they went not into the hall,
that they might not be defiled, but that they might eat
the pasch. Pilate therefore went out to them, and said: 29
What accusation bring you against this man? They 30
answered and said to him: If he were not a malefactor,
we would not have delivered him up to thee. Pilate 31
therefore said to them: Take him you, and judge him
according to your law. The Jews therefore said to him:
It is not lawful for us to put any man to death: that the 32
word of Jesus might be fulfilled which he said, signifying
what death he should die.

Pilate therefore went into the hall again, and called 33
Jesus and said to him: Art thou the king of the Jews?
Jesus answered: Sayest thou this thing of thyself, or 34

terpreters translate: Annas *had* sent him instead of 'sent him'. It seems more likely that the official examination took place before the official high priest.

35 have others told it thee of me? Pilate answered: Am
I a Jew? Thy own nation and the chief priests have
36 delivered thee up to me: what hast thou done? Jesus
answered: My kingdom is not of this world. If my king-
dom were of this world, my servants would certainly
strive that I should not be delivered to the Jews: but
37 now my kingdom is not from hence. Pilate therefore
said to him: Art thou a king then? Jesus answered: Thou
sayest that I am a king. For this was I born, and for this
came I into the world; that I should give testimony to the
truth. Every one that is of the truth, heareth my voice.
38 Pilate saith to him: What is truth? And when he said this
he went out again to the Jews, and saith to them: I find
39 no cause in him. But you have a custom that I should
release one unto you at the pasch: will you therefore that
40 I release unto you the king of the Jews? Then cried
they all again, saying: Not this man, but Barabbas.
Now Barabbas was a robber.

CHAPTER XIX

Then therefore Pilate took Jesus, and scourged him.
2 And the soldiers platting a crown of thorns, put
it upon his head: and they put on him a purple garment.
3 And they came to him, and said: Hail, king of the Jews,
4 and they gave him blows. Pilate therefore went forth
again, and saith to them: Behold I bring him forth unto
you, that you may know that I find no cause in him.
5 (Jesus therefore came forth bearing the crown of thorns,
and the purple garment.) And he saith to them: Behold
6 the Man. When the chief priests therefore and the
servants had seen him, they cried out, saying: Crucify
him, crucify him. Pilate saith to them: Take him you,
7 and crucify him; for I find no cause in him. The Jews
answered him: We have a law; and according to the law

he ought to die, because he made himself the Son of God.
When Pilate therefore had heard this saying, he feared 8
the more. And he entered into the hall again, and he 9
said to Jesus: Whence art thou? But Jesus gave him no
answer. Pilate therefore saith to him: Speakest thou 10
not to me? Knowest thou not that I have power to crucify
thee, and I have power to release thee? Jesus answered: 11
Thou shouldest not have any power against me, unless
it were given thee from above. Therefore he that hath
delivered me to thee hath the greater sin. And from 12
thenceforth Pilate sought to release him. But the Jews
cried out, saying: If thou release this man, thou are not
Caesar's friend. For whosoever maketh himself a king,
speaketh against Caesar.

Now when Pilate had heard these words, he brought 13
Jesus forth; and sat down in the judgment seat, in the
place that is called Lithostrotos, and in Hebrew Gabbatha.
And it was the parasceve of the pasch, about the sixth 14
hour, and he saith to the Jews: Behold your king. But 15
they cried out: Away with him, away with him, crucify
him. Pilate saith to them: Shall I crucify your king? The
chief priests answered: We have no king but Caesar.
Then therefore he delivered him to them to be crucified. 16
And they took Jesus, and led him forth.

And bearing his own cross, he went forth to that place 17
which is called Calvary, but in Hebrew Golgotha: where 18
they crucified him, and with him two others, one on each
side, and Jesus in the midst. And Pilate wrote a title also: 19
and he put it upon the cross. And the writing was:
JESUS OF NAZARETH THE KING OF THE JEWS. This title 20
therefore many of the Jews did read, because the place
where Jesus was crucified was nigh to the city: and it was
written in Hebrew, in Greek, and in Latin. Then the 21
chief priests of the Jews said to Pilate: Write not: The
king of the Jews; but that he said: I am the king of the
Jews. Pilate answered: What I have written, I have written. 22

23 The soldiers therefore when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without
24 seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be; that the scripture might be fulfilled, saying: *They have parted my garments among them: and upon my vesture they have cast lots.* And the soldiers indeed did these things.

25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen.
26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman,
27 behold thy Son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

28 Afterwards Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said:
29 I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop,
30 put it to his mouth. Jesus therefore when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost.

31 Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day) besought Pilate that their legs might be broken, and that they might be taken
32 away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with
33 him. But after they were come to Jesus, when they saw

v. 24. Psalm XXI. 19.

v. 25. It is uncertain whether three or four women stood underneath the Cross, because it is uncertain whether Mary of Cleophas is supposed to be identical with or distinct from Our Lady's sister. The more common opinion holds that Mary of Cleophas was Our Lady's sister. See note on Mark VI. 3.

he was already dead, they did not break his legs. But one 34
of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it 35
hath given testimony: and his testimony is true. And he knoweth that he saith true; that you also may believe.
For these things were done that the scripture might be 36
fulfilled: *You shall not break a bone of him.* And again 37
another scripture saith: *They shall look on him whom they pierced.*

After these things, Joseph of Arimathea (because he 38
was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came (he 39
who at the first came to Jesus by night), bringing a mixture of myrrh and aloes, about an hundred pound *weight.*
They took therefore the body of Jesus, and bound it in 40
linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place where he was 41
crucified, a garden; and in the garden, a new sepulchre, wherein no man yet had been laid. There therefore, 42
because of the parasceve of the Jews, they laid Jesus: because the sepulchre was nigh at hand.

v. 35. The great stress laid by St. John on the fact of the issue of water and blood from Christ's side, not only in this verse but in I John V. 6 and 8, is probably due to the Apostle's wish to refute the then rising heresy that Our Lord had only a phantom body, not a real one of flesh and blood. Three things gave testimony on earth of the reality of Christ's human nature, the spirit, the water and the blood. The *spirit* seems to refer to Christ's soul (translated ' ghost ' in verse 30) which He breathed out, crying with a loud voice; the water and the blood to the reality of His human body. But the problem has not been solved with certainty.

v. 36. Exod. XII. 46. Num. IX. 12.

v. 37. Zach. XII. 10.

CHAPTER XX

And on the first day of the week, Mary Magdalen
cometh early, when it was yet dark, unto the
sepulchre: and she saw the stone taken away from the
2 sepulchre. She ran therefore, and cometh to Simon
Peter and to the other disciple whom Jesus loved, and
saith to them: They have taken away the Lord out of the
sepulchre, and we know not where they have laid him.
3 Peter therefore went out, and that other disciple: and
4 they came to the sepulchre. And they both ran together,
and that other disciple did outrun Peter, and came first
5 to the sepulchre. And when he stooped down, he saw
6 the linen cloths lying: but yet he went not in. Then cometh
Simon Peter, following him, and went into the sepulchre:
7 and saw the linen cloths lying. And the napkin that
had been about his head, not lying with the linen cloths,
8 but apart, wrapt up into one place. Then that other
disciple also went in, who came first to the sepulchre:
9 and he saw and believed. For as yet they knew not the
10 scripture, that he must rise again from the dead. The
disciples therefore departed again to their home.
11 But Mary stood at the sepulchre without, weeping.
Now as she was weeping, she stooped down, and looked
12 into the sepulchre: and she saw two angels in white,
sitting, one at the head, and one at the feet, where the
13 body of Jesus had been laid. They say to her: Woman,
why weepest thou? She saith to them: Because they have
taken away my Lord: and I know not where they have
14 laid him. When she had thus said, she turned herself
back and saw Jesus standing; and she knew not that it

v. 2. Though St. John speaks throughout of the Magdalene alone, yet it is plain that she had companions: '*We* know not where they have laid Him'.

was Jesus. Jesus saith to her: Woman, why weepest 15
thou? Whom seekest thou? She thinking that it was the
gardener, saith to him: Sir, if thou hast taken him hence,
tell me where thou hast laid him: and I will take him away.
Jesus saith to her: Mary. She turning, saith to him: 16
Rabboni (which is to say, Master). Jesus saith to her: 17
Do not touch me, for I am not yet ascended to my Father:
but go to my brethren and say to them: I ascend to my
Father and to your Father, to my God and your God.

Mary Magdalen cometh and telleth the disciples: 18
I have seen the Lord, and these things he said to me.
Now when it was late that same day, the first of the week, 19
and the doors were shut, where the disciples were gathered
together for fear of the Jews, Jesus came and stood in
the midst, and said to them: Peace be to you. And 20
when he had said this, he shewed them his hands and his
side. The disciples therefore were glad when they saw
the Lord. He said therefore to them again: Peace be 21
to you. As the Father hath sent me, I also send you.
When he had said this, he breathed on them; and he said 22
to them: Receive ye the Holy Ghost: whose sins you shall 23
forgive, they are forgiven them: and whose *sins* you
shall retain, they are retained.

Now Thomas, one of the twelve, who is called Didymus, 24
was not with them when Jesus came. The other disciples 25
therefore said to him: We have seen the Lord. But he
said to them: Except I shall see in his hands the print of
the nails, and put my finger into the place of the nails,

v. 17. Christ tells the Magdalene not to cling to His feet under the impression that He is going to continue His life on earth as before. Though He has as yet not actually ascended to His Father, He is about to do so within forty days. Sitting in His glorified body at the right of His Father His intercourse with His friends, though as close as before, will be very different. Clinging to His visible form will be impossible; they can only embrace Him in a spiritual or sacramental way.

26 and put my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood
27 in the midst and said: Peace be to you. Then he saith to Thomas: Put in thy finger hither and see my hands, and bring hither thy hand and put in into my side; and
28 be not faithless, but believing. Thomas answered, and
29 said to him: My Lord, and my God. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.
30 Many other signs also did Jesus in the sight of his
31 disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name.

CHAPTER XXI

After this Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed *himself* after
2 this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana of Galilee, and the sons of Zebedee, and two
3 others of his disciples. Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth and entered into the ship: and
4 that night they caught nothing. But when the morning

vv. 30–31. Some hold that St. John's Gospel originally ended with these verses and that the following Chapter is an appendix added by the Elders at Ephesus. This is not against the Catholic Faith, for the Elders may have been inspired and thus the Chapter truly Holy Scripture. It is, however, much more likely that Chapter XXI was written by St. John himself and that verses 30–31 of Chapter XX got displaced from their proper place after verse 23 of Chapter XXI. The words of the Elders would thus be limited to verses 24–25 of Chapter XXI.

was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. Jesus therefore said to them: 5
Children, have you any meat? They answered him: No. He saith to them: Cast the net on the right side of 6
the ship: and you shall find. They cast therefore: and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved, said to 7
Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples 8
came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals 9
lying, and a fish laid thereon, and bread. Jesus saith to 10
them: Bring hither of the fishes which you have now caught. Simon Peter went up, and drew the net to land, 11
full of great fishes, one hundred and fifty-three. And although there were so many the net was not broken. Jesus saith to them: Come and dine. And none of them 12
who were at meat, durst ask him: Who art thou? knowing that it was the Lord. And Jesus cometh and taketh 13
bread and giveth them, and fish in like manner. This is 14
now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

When therefore they had dined, Jesus saith to Simon 15
Peter: Simon, *son* of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith 16
to him again: Simon, *son* of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to him the third 17
time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep. Amen, amen, I say to thee: when thou 18

wast younger, thou didst gird thyself and didst walk where thou wouldst. But when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and
19 lead thee whither thou wouldst not. And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me.
20 Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper,
21 and said: Lord, who is he that shall betray thee? Him therefore when Peter had seen, he saith to *Jesus:* Lord,
22 and what *shall* this man *do?* Jesus saith to him: So I will have him to remain till I come, what is it to thee?
23 Follow thou me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but: So I will have him to remain till I come, what is it to thee?
24 This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.
25 But there are also many other things which Jesus did: which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

THE ACTS OF THE APOSTLES

The Acts were written about A.D. *62, the end of St. Paul's two years at Rome. They consist of two very distinct sections, the first consisting of Chapters I to XV. verse 40, dealing with the foundation of the Church in Palestine under the immediate direction of St. Peter, the second dealing with St. Paul's missionary journeys till his first imprisonment. For the first part St. Luke had to depend on documents or oral information, for the second on his own experience as companion of St. Paul. Scenes at which St. Luke was present are indicated by the use of the pronoun WE, and this perhaps as early as Chapter XI. 28 when Agabus prophesied a coming famine at Antioch. The Acts are extant in two recensions or editions, slightly different. Some held that St. Luke himself revised the first draft of his work.*

CHAPTER I

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until 2
the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was
taken up. To whom also he shewed himself alive after 3
his passion by many proofs, for forty days appearing to
them, and speaking of the kingdom of God. And eating 4
together with them, he commanded them that they should
not depart from Jerusalem, but should wait for the promise
of the Father, which you have heard (saith he) by my
mouth: for John indeed baptized with water, but you shall 5
be baptized with the Holy Ghost not many days hence.

They therefore who were come together asked him, 6
saying: Lord, wilt thou at this time restore again the
kingdom to Israel? But he said to them: It is not for 7
you to know the times or moments, which the Father hath
put in his own power. But you shall receive the power of 8
the Holy Ghost coming upon you, and you shall be
witnesses unto me in Jerusalem, and in all Judea and
Samaria, and even to the uttermost part of the earth.

9 And when he had said these things, while they looked
on, he was raised up: and a cloud received him out of
10 their sight. And while they were beholding him going
up to heaven, behold two men stood by them in white
11 garments. Who also said: Ye men of Galilee, why stand
you looking up to heaven? This Jesus who is taken up from
you into heaven, shall so come as you have seen him
going into heaven.
12 Then they returned to Jerusalem, from the mount that
is called Olivet, which is nigh Jerusalem, within a sabbath
13 day's journey. And when they were come in they went
up into an upper room, where abode Peter and John,
James and Andrew, Philip and Thomas, Bartholomew
and Matthew, James of Alphaeus and Simon Zelotes, and
14 Jude *the brother* of James. All these were persevering
with one mind in prayer with the women, and Mary
the mother of Jesus, and with his brethren.
15 In those days Peter rising up in the midst of the brethren,
said (now the number of persons together was about an
16 hundred and twenty): Men, brethren, the scripture must
needs be fulfilled, which the Holy Ghost spoke before by
the mouth of David concerning Judas, who was the leader
17 of them that apprehended Jesus; who was numbered
18 with us, and had obtained part of this ministry. And
he indeed hath possessed a field of the reward of iniquity:
and being hanged, burst asunder in the midst: and all
19 his bowels gushed out. And it became known to all the

v. 18. There is only a seeming discrepancy between St. Peter's account of Judas' end and that in St. Matthew XXVII. 7. Matthew says that Judas returned the money and the priests bought the field. St. Peter that Judas possessed a field as a reward for his treachery. Since it was bought with his money, Judas could in a rhetorical way be described as the possessor of it.

v. 19. their tongue. This may be a parenthesis by St. Luke, since St. Peter spoke in Aramaic to an Aramaic-speaking audience.

inhabitants of Jerusalem: so that the same field was called in their tongue Haceldama, that is to say, The field of blood. For it is written in the book of Psalms: *Let their habitation* 20
become desolate, and let there be none to dwell therein. And his bishopric let another take. Wherefore of these men 21
who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from 22
the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

And they appointed two: Joseph, called Barsabas, who 23
was surnamed Justus, and Matthias. And praying they 24
said: Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen to take the 25
place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon 26
Matthias, and he was numbered with the eleven apostles.

CHAPTER II

And when the days of the Pentecost were accomplished, they were all together in one place; and suddenly 2
there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it 3
were of fire, and it sat upon every one of them; and they 4
were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

Now there were dwelling at Jerusalem, Jews, devout 5
men, out of every nation under heaven. And when this was 6
noised abroad, the multitude came together and were confounded in mind, because that every man heard them

v. 20. Psalm LXVIII. 26, and Psalm CVIII. 8.

7 speak in his own tongue. And they were all amazed and
wondered, saying: Behold, are not all these that speak
8 Galileans? And how have we heard, every man our own
9 tongue wherein we were born? Parthians and Medes
and Elamites, and inhabitants of Mesopotamia, Judea,
10 and Cappadocia, Pontus and Asia, Phrygia and Pamphilia,
Egypt and the parts of Libya about Cyrene, and strangers
11 of Rome, Jews also, and proselytes, Cretes and Arabians:
we have heard them speak in our own tongues the wonder-
12 ful works of God. And they were all astonished and
wondered, saying one to another: What meaneth this?
13 But others, mocking, said: These men are full of new
wine.

14 But Peter, standing up with the eleven, lifted up his
voice and spoke to them: Ye men of Judea, and all you
that dwell in Jerusalem, be this known to you, and with
15 your ears receive my words; for these are not drunk, as
you suppose, seeing it is but the third hour of the day.
16 But this is that which was spoken of by the prophet Joel:
17 *And it shall come to pass, in the last days (saith the Lord),*
I will pour out of my Spirit upon all flesh: and your sons
and your daughters shall prophesy, and your young men
shall see visions, and your old men shall dream dreams.
18 *And upon my servants indeed, and upon my handmaids,*
will I pour out in those days of my Spirit, and they shall
19 *prophesy. And I will shew wonders in the heaven above,*
and signs on the earth beneath; blood and fire and vapour
20 *of smoke. The sun shall be turned into darkness and the*
moon into blood, before the great and manifest day of the
21 *Lord come. And it shall come to pass, that whosoever shall*
call upon the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth,
a man approved of God among you by miracles and
wonders and signs, which God did by him in the midst of
23 you, as you also know: this same being delivered up, by

vv. 17–21. Joel II. 28–32.

the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain. Whom 24
God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.
For David saith concerning him: *I foresaw the Lord* 25
before my face: because he is at my right hand that I may not be moved. For this my heart hath been glad, and my 26
tongue hath rejoiced: moreover my flesh also shall rest in hope. Because thou wilt not leave my soul in hell: nor 27
suffer thy Holy One to see corruption. Thou hast made known 28
to me the ways of life: thou shalt make me full of joy with thy countenance. Ye men, brethren, let me freely speak 29
to you of the patriarch David: that he died and was buried; and his sepulchre is with us to this present day.
Whereas therefore he was a prophet, and knew that 30
God had sworn to him with an oath that of the fruit of his loins one should sit upon his throne. Foreseeing this, he 31
spoke of the resurrection of Christ. For neither was he left in hell: neither did his flesh see corruption. This Jesus 32
hath God raised again, whereof all we are witnesses.
Being exalted therefore by the right hand of God, and 33
having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear.
For David ascended not into heaven; but he himself 34
said: *The Lord said to my Lord, sit thou on my right hand,*
until I make thy enemies thy footstool. Therefore let all 35, 36
the house of Israel know most certainly that God hath made both Lord and Christ, this same Jesus, whom you have crucified.

Now when they had heard these things they had com- 37
punction in their heart, and said to Peter and to the rest of the apostles: What shall we do, men *and* brethren?
But Peter *said* to them: Do penance, and be baptized 38

vv. 25–28. Psalm XV. 8–11.
v. 30. Psalm CXXXI. 11.
vv. 34–35. Psalm CIX. 1.

every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift
39 of the Holy Ghost. For the promise is to you and to your children and to all that are far off, whomsoever the
40 Lord our God shall call. And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.
41 They therefore that received his word, were baptized: and there were added in that day about three thousand
42 souls. And they were persevering in the doctrine of the apostles, and in the communication of the breaking of
43 bread, and in prayers. And fear came upon every soul: many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all.
44 And all they that believed were together, and had all
45 things common. Their possessions and goods they sold, and divided them to all, according as every one had need.
46 And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat
47 with gladness and simplicity of heart: praising God and having favour with all the people. And the Lord increased daily together such as should be saved.

CHAPTER III

Now Peter and John went up into the temple at the
2 ninth hour of prayer. And a certain man who was lame from his mother's womb was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went
3 into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms.
4 But Peter with John fastening his eyes upon him, said:
5 Look upon us. But he looked earnestly upon them,
6 hoping that he should receive something of them. But

Peter said: Silver and gold I have none; but what I have,
I give thee: in the name of Jesus Christ of Nazareth,
arise and walk. And taking him by the right hand, he 7
lifted him up, and forthwith his feet and soles received
strength. And he leaping up stood, and walked and went 8
in with them into the temple, walking and leaping, and
praising God. And all the people saw him walking and 9
praising God. And they knew him, that it was he who 10
sat begging alms at the Beautiful gate of the temple: and
they were filled with wonder and amazement at that which
had happened to him.

And as he held Peter and John, all the people ran to 11
them to the porch which is called Solomon's, greatly
wondering. But Peter seeing, made answer to the people: 12
Ye men of Israel, why wonder you at this? Or why look
you upon us, as if by our strength or power we had made
this man to walk? The God of Abraham, and the God 13
of Isaac, and the God of Jacob, the God of our Fathers,
hath glorified his Son Jesus, whom you indeed delivered
up and denied before the face of Pilate, when he judged he
should be released. But you denied the Holy One and 14
the Just, and desired a murderer to be granted unto you.
But the author of life you killed, whom God hath raised 15
from the dead: of which we are witnesses. And in the 16
faith of his name, this man, whom you have seen and
known, hath his name strengthened; and the faith which
is by him hath given this perfect soundness in the sight
of you all.

And now, brethren, I know that you did it through 17
ignorance, as *did* also your rulers. But those things which 18
God before had shewed by the mouth of all the prophets,
that his Christ should suffer, he hath so fulfilled. Be 19
penitent, therefore, and be converted, that your sins
may be blotted out. That when the times of refreshment 20
shall come from the presence of the Lord, and he shall
send him who hath been preached unto you, Jesus Christ,

21 whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets from the beginning of the world.
22 For Moses said: *A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you.*
23 *And it shall be, that every soul which will not hear that*
24 *prophet shall be destroyed from among the people.* And all the prophets, from Samuel and afterwards, who have
25 spoken, have told of these days. You are the children of the prophets and of the testament which God made to our fathers, saying to Abraham: *And in thy seed shall*
26 *all the kindreds of the earth be blessed.* To you first, God, raising up his Son, hath sent him to bless you: that every one may convert himself from his wickedness.

CHAPTER IV

And *as* they were speaking to the people, the priests and the officer of the temple and the Sadducees
2 came upon them, being grieved that they taught the people and preached in Jesus the resurrection from the
3 dead: and they laid hands upon them and put them
4 in hold till the next day; for it was now evening. But many of them who had heard the word, believed; and the number of the men was made five thousand.
5 And it came to pass on the morrow, that their princes and ancients and Scribes were gathered together in
6 Jerusalem; and Annas the high priest, and Caiaphas and John and Alexander, and as many as were of the kindred
7 of the high priest. And setting them in the midst, they asked: By what power or by what name have you done
8 this? Then Peter, filled with the Holy Ghost, said to

vv. 22–23. Deut. XVIII. 18–19.
v. 25. Gen. XII. 3.

them: Ye princes of the people and ancients, hear. If 9
we this day are examined concerning the good deed done
to the infirm man, by what means he hath been made
whole, be it known to you all, and to all the people of 10
Israel, that by the name of our Lord Jesus Christ of
Nazareth, whom you crucified, whom God hath raised
from the dead, even by him this man standeth here before
you whole. This is *the stone which was rejected by you the* 11
builders, which is become the head of the corner. Neither is 12
there salvation in any other. For there is no other name
under heaven given to men, whereby we must be saved.

Now seeing the constancy of Peter and of John, under- 13
standing that they were illiterate and ignorant men, they
wondered; and they knew them that they had been with
Jesus: seeing the man also who had been healed, stand- 14
ing with them, they could say nothing against it. But 15
they commanded them to go aside out of the council:
and they conferred among themselves, saying: What 16
shall we do to these men? For indeed a miracle hath
been done by them, known to all the inhabitants of
Jerusalem: it is manifest, and we cannot deny it. But 17
that it may be no farther spread among the people, let
us threaten them that they speak no more in this name
to any man. And calling them, they charged them not 18
to speak at all, nor teach in the name of Jesus. But Peter 19
and John answering, said to them: If it be just in the
sight of God, to hear you rather than God, judge ye.
For we cannot but speak the things which we have seen 20
and heard. But they, threatening, sent them away: 21
not finding how they might punish them, because of the
people: for all men glorified what had been done, in that
which had come to pass. For the man was above forty 22
years old in whom that miraculous cure had been wrought.

And being let go, they came to their own company, 23
and related all that the chief priests and ancients had said

v. 11. Psalm CXVII. 22.

24 to them. Who having heard it, with one accord lifted
up their voice to God, and said: Lord, thou art he that
didst make heaven and earth, the sea, and all things that
25 are in them. Who by the Holy Ghost, by the mouth of
our father David thy servant, hast said: *Why did the*
26 *gentiles rage, and the people meditate vain things? The*
kings of the earth stood up, and the princes assembled
27 *together against the Lord, and against his Christ.* For
of a truth there assembled together in this city, against
thy holy child Jesus whom thou hast anointed, Herod
and Pontius Pilate, with the gentiles and the people of
28 Israel, to do what thy hand and thy counsel decreed to
29 be done. And now, Lord, behold their threatenings, and
grant unto thy servants that with all confidence they
30 may speak thy word, by stretching forth thy hand to cures
and signs and wonders, to be done by the name of thy
31 holy Son Jesus. And when they had prayed, the place
was moved wherein they were assembled: and they were
all filled with the Holy Ghost, and they spoke the word
of God with confidence.

32 And the multitude of believers had but one heart and
one soul: neither did any one say that aught of the things
which he possessed was his own, but all things were
33 common unto them. And with great power did the
apostles give testimony of the resurrection of Jesus Christ
34 our Lord: and great grace was in them all. For neither
was there any one needy among them. For as many as
were owners of lands or houses sold them, and brought
35 the price of the things they sold, and laid it down before
the feet of the apostles. And distribution was made to
every one according as he had need.

36 And Joseph, who by the apostles was surnamed Barnabas
(which is by interpretation, the son of consolation), a
37 Levite, a Cyprian born, having land, sold it, and brought
the price and laid it at the feet of the apostles.

v. 25. Psalm II. 1.

CHAPTER V

But a certain man named Ananias, with Saphira his wife, sold a piece of land, and by fraud kept back 2
part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet
of the apostles. But Peter said: Ananias, why hath 3
Satan tempted thy heart, that thou shouldst lie to the Holy Ghost and by fraud keep part of the price of the land?
Whilst it remained, did it not remain to thee? And after 4
it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to
men, but to God. And Ananias hearing these words, fell 5
down and gave up the ghost. And there came great fear upon all that heard it. And the young men rising up, 6
removed him and carrying him out buried him.

And it was about the space of three hours after, when 7
his wife, not knowing what had happened, came in.
And Peter said to her: Tell me, woman, whether you sold 8
the land for so much? And she said: Yea, for so much.
And Peter *said* unto her: Why have you agreed together 9
to tempt the spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they
shall carry thee out. Immediately she fell down before 10
his feet and gave up the ghost. And the young men, coming in, found her dead: and carried her out and
buried her by her husband. And there came great fear 11
upon the whole church, and upon all that heard these things.

And by the hands of the apostles were many signs and 12
wonders wrought among the people. And they were all with
one accord in Solomon's porch. But of the rest no man 13
durst join himself unto them; but the people magnified
them. And the multitude of men and women who 14

15 believed in the Lord was more increased: insomuch that they brought forth the sick into the streets and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and
16 they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons and such as were troubled with unclean spirits; who were all healed.

17 Then the high priest rising up, and all they that were with him (which is the heresy of the Sadducees), were
18 filled with envy. And they laid hands on the apostles
19 and put them in the common prison. But an Angel of the Lord by night, opening the doors of the prison and
20 leading them out, said: Go, and standing speak in the
21 temple to the people all the words of this life. Who having heard *this*, early in the morning entered into the temple and taught. And the high priest coming, and they that were with him, called together the council and all the ancients of the children of Israel; and they sent to
22 the prison to have them brought. But when the ministers came, and opening the prison found them not there, they
23 returned and told, saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors: but opening it, we found no man within.
24 Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them,
25 what would come to pass. But one came and told them: Behold the men whom you put in prison, are in the temple,
26 standing and teaching the people. Then went the officer with the ministers, and brought them without violence: for they feared the people, lest they should be stoned.
27 And when they had brought them, they set them before
28 the council. And the high priest asked them, saying: Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem

with your doctrine, and you have a mind to bring the blood of this man upon us. But Peter and the apostles 29
answering, said: We ought to obey God rather than men.
The God of our fathers hath raised up Jesus, whom you 30
put to death, hanging him upon a tree. Him hath God 31
exalted with his right hand, *to be* Prince and Saviour, to
give repentance to Israel, and remission of sins. And 32
we are witnesses of these things, and the Holy Ghost,
whom God hath given to all that obey him.

When they had heard these things, they were *cut to* 33
the heart: and they thought to put them to death. But 34
one in the council rising up, a Pharisee named Gamaliel,
a doctor of the law, respected by all the people, com-
manded the men to be put forth a little while. And he 35
said to them: Ye men of Israel, take heed to yourselves
what you intend to do, as touching these men. For 36
before these days rose up Theodas, affirming himself to be
somebody, to whom a number of men, about four hundred,
joined themselves: who was slain; and all that believed
him were scattered and brought to nothing. After this 37
man, rose up Judas of Galilee in the days of the enrolling,
and drew away the people after him: he also perished;
and all, even as many as consented to him, were dispersed.
And now therefore I say to you, refrain from these men, 38
and let them alone: for if this counsel or this work be of
men, it will come to nought. But if it be of God, you 39
cannot overthrow it: lest perhaps you be found even to
fight against God. And they consented to him. And 40
calling in the apostles, after they had scourged them they
charged them that they should not speak at all in the
name of Jesus: and they dismissed them. And they indeed 41
went from the presence of the council, rejoicing that they
were accounted worthy to suffer reproach for the name
of Jesus. And every day they ceased not, in the temple 42
and from house to house, to teach and preach Christ
Jesus.

CHAPTER VI

And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the
2 daily ministration. Then the twelve, calling together the multitude of the disciples, said: It is not reason that we
3 should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom
4 we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the
5 word. And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of
6 Antioch. These they set before the apostles: and they praying imposed hands upon them.

7 And the word of the Lord increased, and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith.

8 And Stephen full of grace and fortitude did great
9 wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians and of the Alexandrians and of them that were of Cilicia and Asia, disputing with Stephen.
10 And they were not able to resist the wisdom and the
11 spirit that spoke. Then they suborned men to say they had heard him speak words of blasphemy against Moses
12 and against God. And they stirred up the people and the ancients and the Scribes: and running together they
13 took him and brought him to the council. And they set up false witnesses, who said: This man ceaseth not to

speak words against the holy place and the law. For 14
we have heard him say that this Jesus of Nazareth shall
destroy this place, and shall change the traditions which
Moses delivered unto us. And all that sat in the council, 15
looking on him, saw his face as if it had been the face of
an Angel.

CHAPTER VII

Then the high priest said: Are these things so? Who 2
said: Ye men, brethren and fathers, hear. The God
of glory appeared to our father Abraham, when he was
in Mesopotamia, before he dwelt in Charan. And said 3
to him: *Go forth out of thy country and from thy kindred,*
and come into the land which I shall shew thee. Then 4
he went out of the land of the Chaldeans and dwelt in
Charan. And from thence, after his father was dead, he
removed him into this land wherein you now dwell.
And he gave him no inheritance in it, no, not the pace of 5
a foot: but he promised to give it him in possession, and
to his seed after him, when *as yet* he had no child. And 6

v. 1. The purpose of St. Stephen's speech was to show that the temple worship at Jerusalem was but one transitory episode in the long history of God's dealings with Israel. From Abraham to Solomon, for almost a thousand years therefore, there was no such temple. The Patriarchs possessed not even a foot of ground in Palestine. The descendants of Joseph and his brethren lived for hundreds of years in Egypt. In the desert there was only the tent of testimony which Joshua carried into the Holy Land. Not even David built a temple in Jerusalem. During the Babylonian captivity the temple of Solomon had ceased to be, as was prophesied. Moses himself had foretold the coming of a prophet like unto himself: him, he said, they should hear. According to Isaias the Lord said: Heaven is my throne, what house will you build me? All the while Israel slew the prophets that foretold the coming of the Just One.

v. 3. Gen. XII. 1.

v. 6. Gen. XV. 13.

God said to him, *That his seed should sojourn in a strange country, and that they should bring them under bondage*
7 *and treat them evil four hundred years: and the nation which they shall serve, will I judge,* saith the Lord: *and after these things they shall go out and shall serve me in this*
8 *place.* And he gave him the covenant of circumcision: and so he begot Isaac, and circumcised him the eighth day: and Isaac begot Jacob: and Jacob the twelve patriarchs.
9 And the patriarchs, through envy, sold Joseph into
10 Egypt; and God was with him, and delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of Pharao, the king of Egypt: and he appointed
11 him governor over Egypt, and over all his house. Now there came a famine upon all Egypt and Canaan, and
12 great tribulation: and our fathers found no food. But when Jacob had heard that there was corn in Egypt, he
13 sent our fathers first: and at the second time Joseph was known by his brethren, and his kindred was made
14 known to Pharao; and Joseph sending, called thither his
15 father Jacob, and all his kindred, seventy-five souls. So Jacob went down into Egypt, and he died, and our fathers.
16 And they were translated into Sichem, and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem.
17 And when the time of the promise drew near, which God had promised to Abraham, the people increased and
18 were multiplied in Egypt, till another king arose in
19 Egypt who knew not Joseph. This same, dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept
20 alive. At the same time was Moses born, and he was acceptable to God; who was nourished three months in his
21 father's house. And when he was exposed, Pharao's daughter took him up and nourished him for her own son.
22 And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and in his deeds.

And when he was full forty years old, it came into 23
his heart to visit his brethren the children of Israel.
And when he had seen one of them suffer wrong, he 24
defended him: and striking the Egyptian, he avenged him
who suffered the injury. And he thought that his brethren 25
understood that God by his hand would save them: but
they understood it not. And the day following he shewed 26
himself to them when they were at strife and would
have reconciled them in peace, saying: Men, ye are
brethren; why hurt you one another? But he that did the 27
injury to his neighbour, thrust him away, saying: *Who*
hath appointed thee prince and judge over us? What, 28
wilt thou kill me, as thou didst yesterday kill the Egyptian?
And Moses fled upon this word: and was a stranger in 29
the land of Madian, where he begot two sons.

And when forty years were expired, there appeared to 30
him in the desert of Mount Sina an Angel in a flame of
fire in a bush. And Moses, seeing it, wondered at the 31
sight. And as he drew near to view it, the voice of the
Lord came unto him, saying: *I am the God of thy fathers:* 32
the God of Abraham, the God of Isaac, and the God of Jacob.
And Moses, being terrified, durst not behold. And the 33
Lord said to him: *Loose the shoes from thy feet; for the*
place wherein thou standest is holy ground. Seeing, I have 34
seen the affliction of my people which is in Egypt, and I have
heard their groaning and am come down to deliver them.
And now come, and I will send thee into Egypt. This 35
Moses, whom they refused, saying: *Who hath appointed*
thee prince and judge? him God sent to be prince and
redeemer by the hand of the Angel who appeared to him
in the bush. He brought them out, doing wonders and 36
signs in the land of Egypt, and in the Red Sea, and in the
desert forty years.

v. 27. Exod. II. 14.
v. 32. Exod. III. 6.
vv. 33–34. Exod. III. 5–8.

37 This is that Moses who said to the children of Israel: *A prophet shall God raise up to you of your own brethren,*
38 *as myself: him shall you hear.* This is he that was in the church in the wilderness, with the Angel who spoke to him on Mount Sina, and with our fathers: who received
39 the words of life to give unto us. Whom our fathers would not obey; but thrust him away, and in their hearts
40 turned back into Egypt, saying to Aaron: *Make us gods to go before us. For as for this Moses who brought us out of the land of Egypt, we know not what is become of*
41 *him.* And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their
42 own hands. And God turned, and gave them up to serve the host of heaven, as it is written in the books of the prophets: *Did you offer victims and sacrifices to me for*
43 *forty years in the desert, O house of Israel? And you took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which you made, to adore them. And I will carry you away beyond Babylon.*
44 The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses *that he should make it according to the form which*
45 *he had seen.* Which also our fathers receiving, brought in with Jesus, into the possession of the gentiles, whom God drove out before the face of our fathers: unto the
46 days of David, who found grace before God, and desired
47 to find a tabernacle for the God of Jacob. But Solomon
48 built him a house. Yet the Most High dwelleth not in
49 houses made by hands, as the prophet saith: *Heaven is my throne, and the earth my footstool. What house will you build me, saith the Lord, or what is the place of my*
50 *resting? Hath not my hand made all these things?*
51 You stiff-necked and uncircumcised in hearts and ears,

v. 37. Deut. XVIII. 15. *v. 40.* Exod. XXXII. 1.
vv. 42–43. Amos V. 25. *v. 44.* Exod. XXV. 40.
vv. 49–50. Isaias LXVI. 1–2.

you always resist the Holy Ghost: as your fathers *did*, *so do* you also. Which of the prophets have not your 52
fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers: who have received 53
the law by the disposition of Angels, and have not kept it.

Now hearing these things they were cut to the heart, 54
and they gnashed with their teeth at him. But he being 55
full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold I see the heavens opened, and the Son of Man standing on the right hand of God. And they crying out with a loud voice, stopped 56
their ears and with one accord ran violently upon him. And casting him forth without the city, they stoned him: 57
and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned 58
Stephen, invoking, and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud 59
voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

CHAPTER VIII

And at that time there was raised a great persecution against the church which was at Jerusalem, and they were all dispersed through the countries of Judea and Samaria, except the apostles. And devout men took order 2
for Stephen's funeral, and made great mourning over him. But Saul made havoc of the church, entering in from 3
house to house: and dragging away men and women, committed them to prison.

They therefore that were dispersed, went about preach- 4
ing the word of God. And Philip, going down to the 5

6 city of Samaria, preached Christ unto them. And the
people with one accord were attentive to those things
which were said by Philip, hearing, and seeing the miracles
7 which he did. For many of them who had unclean spirits,
8 crying with a loud voice, went out. And many taken
9 with the palsy and that were lame, were healed. There
was therefore great joy in that city.

Now *there was* a certain man named Simon, who before
had been a magician in that city, seducing the people of
10 Samaria, giving out that he was some great one; to
whom they all gave ear from the least to the greatest,
saying: This man is the power of God, which is called
11 great. And they were attentive to him, because for a
long time he had bewitched them with his magical
12 practices. But when they had believed Philip preaching
of the kingdom of God, in the name of Jesus Christ, they
13 were baptized *both* men and women. Then Simon himself
believed also: and being baptized, he adhered to Philip;
and being astonished, wondered to see the signs and
exceeding great miracles which were done.

14 Now when the apostles, who were in Jerusalem, had
heard that Samaria had received the word of God, they
15 sent unto them Peter and John. Who when they were
come prayed for them that they might receive the Holy
16 Ghost. For he was not as yet come upon any of them:
but they were only baptized in the name of the Lord
17 Jesus. Then they laid their hands upon them: and they
18 received the Holy Ghost. And when Simon saw that by the
imposition of the hands of the apostles the Holy Ghost
19 was given, he offered them money, saying: Give me
also this power, that on whomsoever I shall lay *my* hands,
he may receive the Holy Ghost. But Peter said to him:
20 Keep thy money to thyself to perish with thee, because
thou hast thought that the gift of God may be purchased
21 with money. Thou hast no part nor lot in this matter,
22 for thy heart is not right in the sight of God. Do penance

therefore for this thy wickedness: and pray to God, that perhaps this thought of thy heart may be forgiven thee. For I see thou art in the gall of bitterness and in the 23
bonds of iniquity. Then Simon answering, said: Pray 24
you for me to the Lord that none of these things which you have spoken may come upon me.

And they indeed having testified and preached the 25
word of the Lord, returned to Jerusalem: and preached the gospel to many countries of the Samaritans.

Now an Angel of the Lord spoke to Philip, saying: 26
Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert. And rising up 27
he went. And behold a man of Ethiopia, an eunuch of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning sitting in his chariot, 28
and reading Isaias the prophet. And the Spirit said to 29
Philip: Go near, and join thyself to this chariot. And 30
Philip running thither, heard him reading the prophet Isaias, and he said: Thinkest thou that thou understandest what thou readest? Who said: And how can I, unless 31
some man shew me? And he desired Philip that he would come up and sit with him. And the place of the scripture 32
which he was reading was this: *He was led as a sheep to the slaughter: and like a lamb without voice before his shearer, so openeth he not his mouth. In humility his judgment was* 33
taken away. His generation who shall declare, for his life shall be taken from the earth? And the eunuch, answering 34
Philip, said: I beseech thee, of whom doth the prophet speak this? Of himself, or of some other man? Then 35
Philip opening his mouth and beginning at this scripture, preached unto him Jesus. And as they went on their 36
way, they came to a certain water, and the eunuch said: See here is water, what doth hinder me from being baptized? And Philip said: If thou believest with all thy 37

vv. 32–33. Isaias LIII. 7–8.

heart, thou mayest. And he answering said: I believe
38 that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him.
39 And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing.
40 But Philip was found in Azotus, and passing through, he preached the gospel to all the cities, till he came to Caesarea.

CHAPTER IX

And Saul as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high
2 priest, and asked of him letters to Damascus, to the synagogues: that if he found any men and women of this
3 way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh

vv. 3–9. There are two other accounts of what happened on the road to Damascus, both by St. Paul himself, one to the crowd on the steps of the temple (XXII. 6–12), and one before Agrippa (XXVI. 13–18) at Caesarea. They are mutually supplementary. St. Paul's companions saw the light, fell to the ground and heard a voice speaking, but understood not what was said, possibly because the voice spoke in Aramaic. They did not see the figure of any speaker. St. Paul heard and understood and saw Our Lord, but found himself blind when the vision had passed. The others retained their sight. Before Agrippa St. Paul puts on the lips of Christ Himself words almost identical with those spoken later by Ananias, who may have learnt them by inspiration or by the account of St. Paul. The Apostle most emphatically claims to have seen Our Lord, even as Cephas and the other Apostles (1 Cor. IX. 1 and 1 Cor. XV. 8), and there is every reason to regard the vision on the road to Damascus as the ground for this claim. St. Barnabas told the Apostles that St. Paul had seen the Lord on the road (v. 27).

to Damascus: and suddenly a light from heaven shined round about him. And falling on the ground, he heard a 4
voice saying to him: Saul, Saul, why persecutest thou me? Who said: Who art thou, Lord? And he: I am Jesus 5
whom thou persecutest. It is hard for thee to kick against the goad. And he, trembling and astonished, said: Lord, 6
what wilt thou have me to do? And the Lord said to 7
him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, 8
and when his eyes were opened he saw nothing. But they, leading him by the hands, brought him to Damascus. And he was there three days without sight, and he did 9
neither eat nor drink.

Now there was a certain disciple at Damascus, named 10
Ananias; and the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord. And the Lord 11
said to him: Arise, and go into the street that is called Strait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth. (And he saw a man 12
named Ananias, coming in and putting his hands upon him, that he might receive his sight.) But Ananias 13
answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem; and 14
here he hath authority from the chief priests to bind all that invoke thy name. And the Lord said to him: Go 15
thy way, for this man is to me a vessel of election, to carry my name before the gentiles and kings and the children of Israel. For I will shew him how great things 16
he must suffer for my name's sake. And Ananias went 17
his way, and entered into the house; and laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest: that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from 18

his eyes as it were scales, and he received his sight; and
19 rising up he was baptized. And when he had taken meat,
he was strengthened. And he was with the disciples that
20 were at Damascus for some days. And immediately he
preached Jesus in the synagogues, that he is the Son of
21 God. And all that heard him were astonished, and said:
Is not this he who persecuted in Jerusalem those that
called upon this name; and came hither for that intent, that
22 he might carry them bound to the chief priests? But Saul
increased much more in strength, and confounded the Jews
who dwelt at Damascus, affirming that this is the Christ.
23 And when many days were passed, the Jews consulted
24 together to kill him. But their lying in wait was made
known to Saul. And they watched the gates also day and
25 night, that they might kill him. But the disciples taking
him in the night, conveyed him away by the wall, letting
him down in a basket.
26 And when he was come into Jerusalem, he essayed to
join himself to the disciples and they all were afraid of
27 him, not believing that he was a disciple. But Barnabas
took him and brought him to the apostles, and told them
how he had seen the Lord, and that he had spoken to
him, and how in Damascus he had dealt confidently in the
28 name of Jesus. And he was with them coming in and
going out in Jerusalem, and dealing confidently in the name
29 of the Lord. He spoke also to the gentiles and disputed
30 with the Greeks: but they sought to kill him. Which
when the brethren had known, they brought him down
to Caesarea, and sent him away to Tarsus.
31 Now the church had peace throughout all Judea and
Galilee and Samaria: and was edified, walking in the fear
of the Lord, and was filled with the consolation of the
32 Holy Ghost. And it came to pass that Peter, as he passed
through visiting all, came to the saints who dwelt at Lydda.
33 And he found there a certain man named Eneas, who
had kept his bed for eight years, who was ill of the palsy.

And Peter said to him: Eneas, the Lord Jesus Christ 34
healeth thee: arise, and make thy bed. And immediately
he arose. And all that dwelt at Lydda and Saron saw 35
him: who were converted to the Lord.

And in Joppe there was a certain disciple named 36
Tabitha, which by interpretation is called Dorcas. This
woman was full of good works and almsdeeds which she
did. And it came to pass in those days that she was sick 37
and died. Whom when they had washed, they laid her in
an upper chamber. And forasmuch as Lydda was nigh to 38
Joppe, the disciples, hearing that Peter was there, sent
unto him two men, desiring him that he would not be slack
to come unto them. And Peter, rising up, went with them. 39
And when he was come, they brought him into the upper
chamber: and all the widows stood about him, weeping
and shewing him the coats and garments which Dorcas
made them. And they all being put forth, Peter kneeling 40
down prayed, and turning to the body he said: Tabitha,
arise. And she opened her eyes; and seeing Peter, she
sat up. And giving her his hand, he lifted her up. And 41
when he had called the saints and the widows, he presented
her alive. And it was made known throughout all Joppe; 42
and many believed in the Lord. And it came to pass that 43
he abode many days in Joppe, with one Simon a tanner.

CHAPTER X

And there was a certain man in Caesarea, named Cornelius,
a centurion of that which is called the Italian band:
a religious man, and fearing God with all his house, giving 2

v. 2. Cornelius, a Roman, was not strictly a proselyte incorporated in the house of Israel by circumcision, nor even one who lived according to Jewish laws and customs without being circumcised. The Christians at Jerusalem evidently regarded him and his household as mere pagans, and it needed a double miracle to persuade St. Peter to have him

much alms to the people, and always praying to God.
3 This man saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in unto him,
4 and saying to him: Cornelius. And he beholding him being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are ascended for a
5 memorial in the sight of God. And now send men to Joppe, and call hither one Simon, who is surnamed Peter;
6 he lodgeth with one Simon a tanner, whose house is by the sea side: he will tell thee what thou must do.
7 And when the Angel who spoke to him was departed, he called two of his household servants, and a soldier who
8 feared the Lord, of them that were under him: to whom when he had related all, he sent them to Joppe.
9 And on the next day whilst they were going on their journey and drawing nigh to the city, Peter went up to the higher parts of the house, to pray about the sixth hour.
10 And being hungry, he was desirous to taste *somewhat*. And as they were preparing, there came upon him an
11 ecstasy of mind; and he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet, let down by the four corners from heaven to the earth:
12 wherein were all manner of four-footed beasts, and
13 creeping things of the earth, and fowls of the air. And there came a voice to him: Arise, Peter, kill, and eat.
14 But Peter said: Far be it from me; for I never did eat any
15 thing that is common and unclean. And the voice spoke to him again the second time: That which God hath
16 cleansed do not thou call common. And this was done

baptized. But Cornelius was one of the numerous class who accepted the Jewish faith in heart and mind, and openly adhered to monotheism, favoured the spread of Judaism, gave considerable alms to Jewish poor and frequently observed some Jewish feasts and often the Sabbath. The distinction between proselytes 'of the gate' and those 'of justice' did not exist at the time.

thrice: and presently the vessel was taken up into heaven.

Now whilst Peter was doubting within himself, what the 17
vision that he had seen should mean, behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate. And when they had called, 18
they asked if Simon, who is surnamed Peter, were lodged there? And as Peter was thinking of the vision, the 19
Spirit said to him: Behold three men seek thee. Arise, 20
therefore, get thee down, and go with them doubting nothing; for I have sent them. Then Peter going down 21
to the men, said: Behold I am he whom you seek; what is the cause for which you are come? Who said: Cornelius, 22
a centurion, a just man and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy Angel, to send for thee into his house and to hear words of thee. Then bringing 23
them in, he lodged them. And the day following he arose and went with them: and some of the brethren from Joppe accompanied him.

And the morrow after he entered into Caesarea. And 24
Cornelius waited for them, having called together his kinsmen and special friends. And it came to pass that 25
when Peter was come in, Cornelius came to meet him, and falling at his feet, adored. But Peter lifted him up, 26
saying: Arise, I myself also am a man. And talking with 27
him, he went in, and found many that were come together. And he said to them: You know how abominable it is for 28
a man that is a Jew, to keep company or to come unto one of another nation; but God hath shewed to me to call no man common or unclean. For which cause, 29
making no doubt, I came when I was sent for. I ask therefore, for what cause you have sent for me? And 30
Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour, and behold a man stood before me in white apparel and said: Cornelius, 31

thy prayer is heard, and thy alms are had in remembrance
32 in the sight of God. Send therefore to Joppe, and call
hither Simon, who is surnamed Peter: he lodgeth in the
33 house of Simon a tanner by the sea side. Immediately
therefore I sent to thee: and thou hast done well in coming.
Now therefore all we are present in thy sight to hear
all things whatsoever are commanded thee by the
Lord.

34 And Peter opening his mouth, said: In very deed I
35 perceive that God is not a respecter of persons; but in
every nation, he that feareth him and worketh justice is
36 acceptable to him. God sent the word to the children
of Israel, preaching peace by Jesus Christ (he is Lord of
37 all). You know the word which hath been published
through all Judea: for it began from Galilee, after the
38 baptism which John preached. Jesus of Nazareth: how
God anointed him with the Holy Ghost and with power,
who went about doing good and healing all that were
39 oppressed by the devil, for God was with him. And
we are witnesses of all things that he did in the land of the
Jews and in Jerusalem, whom they killed, hanging him
40 upon a tree. Him God raised up the third day, and
41 gave him to be made manifest; not to all the people but to
witnesses preordained by God, even to us, who did eat and
42 drink with him after he arose again from the dead. And
he commanded us to preach to the people, and to testify
that it is he who was appointed by God to be judge of the
43 living and of the dead. To him all the prophets give
testimony, that by his name all receive remission of sins,
who believe in him.

44 While Peter was yet speaking these words, the Holy
45 Ghost fell on all them that heard the word. And the
faithful of the circumcision, who came with Peter, were
astonished for that the grace of the Holy Ghost was
46 poured out upon the gentiles also. For they heard them
47 speaking with tongues and magnifying God. Then Peter

answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the 48
name of the Lord Jesus Christ. Then they desired him to tarry with them some days.

CHAPTER XI

And the apostles and brethren who were in Judea, heard that the gentiles also had received the word of God. And when Peter was come up to Jerusalem, 2
they that were of the circumcision contended with him, saying: Why didst thou go in to men uncircumcised, and 3
didst eat with them? But Peter began and declared to them 4
the *matter in* order, saying: I was in the city of Joppe 5
praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners: and it came even unto me.
Into which looking I considered, and saw four-footed 6
creatures of the earth, and beasts, and creeping things, and fowls of the air. And I heard also a voice saying to 7
me: Arise, Peter, kill and eat. And I said: Not so, Lord; 8
for nothing common or unclean hath ever entered into my mouth. And the voice answered again from heaven: 9
What God hath made clean, do not thou call common.
And this was done three times: and all were taken up 10
again into heaven. And behold, immediately there were 11
three men come to the house wherein I was, sent to me from Caesarea. And the Spirit said to me that I should 12
go with them, nothing doubting. And these six brethren went with me also: and we entered into the man's house.
And he told us, how he had seen an angel in his house, 13
standing and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter; who shall speak 14
to thee words whereby thou shalt be saved, and all thy

15 house. And when I had begun to speak the Holy Ghost
16 fell upon them, as upon us also in the beginning. And
I remembered the word of the Lord, how that he said:
John indeed baptized with water, but you shall be baptized
17 *with the Holy Ghost.* If then God gave them the same
grace, as to us also who believed in the Lord Jesus Christ:
who was I, that could withstand God?
18 Having heard these things, they held their peace; and
glorified God, saying: God then hath also to the gentiles
given repentance unto life.
19 Now they who had been dispersed by the persecution
that arose on occasion of Stephen, went about as far as
Phenice and Cyprus and Antioch, speaking the word to
20 none, but to the Jews only. But some of them were
men of Cyprus and Cyrene, who when they were entered
into Antioch, spoke also to the Greeks, preaching the
21 Lord Jesus. And the hand of the Lord was with them:
and a great number believing were converted to the Lord.
22 And the tidings came to the ears of the church that was
at Jerusalem, touching these things: and they sent Barnabas
23 as far as Antioch. Who when he was come and had seen
the grace of God, rejoiced: and he exhorted them all
24 with purpose of heart to continue in the Lord. For he was
a good man and full of the Holy Ghost, and of faith. And
25 a great multitude was added to the Lord. And Barnabas
went to Tarsus, to seek Saul: whom when he had found
26 he brought to Antioch. And they conversed there in the
church a whole year: and they taught a great multitude, so
that at Antioch the disciples were first named Christians.
27 And in these days there came prophets from Jerusalem
28 to Antioch. And one of them named Agabus, rising up,

v. 16. Matt. III. 11. Mark I. 8. Luke III. 16. John I. 26.

vv. 27–28. Between these two verses there occur, in what is apparently the first draft of the Acts, these words: Now there was great rejoicing, but when *we* were gathered together one of them, etc.

signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius. And the disciples, every man according to his ability, 29
purposed to send relief to the brethren who dwelt in Judea: which also they did, sending it to the ancients, 30
by the hands of Barnabas and Saul.

CHAPTER XII

And at the same time Herod the king stretched forth his hands, to afflict some of the church. And he 2
killed James the brother of John with the sword. And 3
seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes. And 4
when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter 5
therefore was kept in prison. But prayer was made without ceasing by the church unto God for him. And when 6
Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an Angel of the Lord stood by him, and a 7
light shined in the room. And he, striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands. And the Angel said to him: Gird 8
thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. And going out he followed him, and he knew not that 9
it was true which was done by the Angel: but thought

If these words were actually written by St. Luke, they prove his presence at Antioch with St. Paul, and that long before the event took place mentioned in Chapter XVI. 10, when Paul, Silas and Luke himself were called to preach the Gospel in Macedonia on St. Paul's second missionary journey.

10 he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the Angel departed from him.

11 And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation 12 of the people of the Jews. And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and 13 praying. And when he knocked at the door of the gate, a damsel came to hearken, whose name was Rhode. 14 And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood 15 before the gate. But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his 16 Angel. But Peter continued knocking. And when they 17 had opened, they saw him and were astonished. But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James and to the brethren. And going out he went into another place.

18 Now when day was come, there was no small stir 19 among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not,

v. 17. St. Peter went, no doubt, outside the dominions of King Herod Agrippa, but where he went is not certain. There is a tradition that he went to Rome early in the reign of the Emperor Claudius (A.D. 41–54). He was present at the Council of Jerusalem about A.D. 49 or 50, when, after the death of Agrippa I in A.D. 44, Judea was again under Roman Governors. From the address of the First Epistle of St. Peter we gather that he evangelized the North of Asia Minor. From 1 Cor. I. 12 it is probable that he was for a time at Corinth. Tradition has it that for a time he acted as bishop of Antioch. He was martyred at Rome in A.D. 64 or 67.

having examined the keepers, he commanded they should be put to death: and going down from Judea to Caesarea, he abode there. And he was angry with the Tyrians and 20
the Sidonians. But they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him. And upon a day appointed, Herod being arrayed 21
in kingly apparel, sat in the judgment seat and made an oration to them. And the people made acclamation, 22
saying: It is the voice of a god, and not of a man. And 23
forthwith an Angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the ghost.

But the word of the Lord increased and multiplied. 24
And Barnabas and Saul returned from Jerusalem, having 25
fulfilled their ministry, taking with them John who was surnamed Mark.

CHAPTER XIII

Now there were in the church which was at Antioch prophets and doctors, among whom was Barnabas and Simon who was called Niger, and Lucius of Cyrene and Manahen who was the foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the 2
Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they, fasting and praying, and imposing 3
their hands upon them, sent them away.

So they, being sent by the Holy Ghost, went to Seleucia: 4

v. 1. Prophets: those who sometimes spoke under divine inspiration. *Doctors:* official teachers of Christian doctrine. The 'Apostles' mentioned in I Cor. XII. 28 were commonly absent on missionary journeys.

v. 2. As they were ministering to the Lord. In the Greek the word for "ministering" is that from which our word "liturgy" is derived: during the liturgy or public worship in

5 and from thence they sailed to Cyprus. And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also
6 in the ministry. And when they had gone through the whole island as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was
7 Bar-jesu; who was with the proconsul Sergius Paulus, a prudent man. He, sending for Barnabas and Saul, desired
8 to hear the word of God. But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn
9 away the proconsul from the faith. Then Saul, otherwise
10 Paul, filled with the Holy Ghost, looking upon him, said: O full of all guile and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right
11 ways of the Lord. And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him: and going about, he sought some one
12 to lead him by the hand. Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

13 Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem.
14 But they, passing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the sabbath

honour of Christ, consisting of prayers, psalms, preaching, reading of Scripture, but above all " the breaking of the bread ", that is the Sacrifice of the Mass.

v. 3. imposing their hands. Many commentators, but by no means all, think that this was a consecration to the Episcopate, others see in it not a sacramental imposition, but a solemn setting apart to the Apostolate of Barnabas and Paul, whose vocation they had learnt by divine revelation. The Church still gives to St. Barnabas the official title of Apostle.

day, they sat down. And after the reading of the law 15
and the prophets, the rulers of the synagogue sent to
them, saying: Ye men, brethren, if you have any word
of exhortation to make to the people, speak.

Then Paul rising up, and with his hand bespeaking 16
silence, said: Ye men of Israel, and you that fear God,
give ear. The God of the people of Israel chose our 17
fathers, and exalted the people when they were sojourners
in the land of Egypt, and with an high arm brought them
out from thence. And for the space of forty years endured 18
their manners in the desert: and destroying seven nations 19
in the land of Chanaan, divided their land among them
by lot, as it were, after four hundred and fifty years: 20
and after these things he gave *unto them* judges, until
Samuel the prophet. And after that they desired a king: 21
and God gave them Saul the son of Cis, a man of the
tribe of Benjamin, forty years. And when he had removed 22
him, he raised them up David to be king: to whom
giving testimony, he said: *I have found David the son
of Jesse, a man according to my own heart, who shall do all
my wills.* Of this man's seed, God, according to his 23
promise, hath raised up to Israel a saviour, Jesus: John 24
first preaching before his coming the baptism of penance
to all the people of Israel. And when John was fulfilling 25
his course, he said: I am not he whom you think me to
be: but behold there cometh one after me, whose shoes
of his feet I am not worthy to loose. Men, brethren, 26
children of the stock of Abraham, and whosoever among
you fear God, to you the word of this salvation is sent.
For they that inhabited Jerusalem and the rulers thereof, 27
not knowing him nor the voices of the prophets which are
read every sabbath, judging him, have fulfilled them.
And finding no cause of death in him, they desired of 28
Pilate that they might kill him. And when they had 29

v. 22. 1 Kings XIII. 14.
v. 25. Matt. III. 11. Mark I. 7. John I. 27.

fulfilled all things that were written of him, taking him down from the tree they laid him in a sepulchre.

30 But God raised him up from the dead the third day:
31 who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present are his
32 witnesses to the people. And we declare unto you that
33 the promise which was made to our fathers, this same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: *Thou art my Son, this*
34 *day have I begotten thee.* And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: *I will give you the holy things of*
35 *David, faithful.* And therefore in another place also he saith: *Thou shalt not suffer thy Holy One to see corruption.*
36 For David, when he had served in his generation, according to the will of God, slept: and was laid unto his fathers
37 and saw corruption. But he whom God hath raised from
38 the dead saw no corruption. Be it known therefore to you, men, brethren, that through him forgiveness of sins is preached to you: and from all the things from which
39 you could not be justified by the law of Moses, in him
40 every one that believeth is justified. Beware therefore lest

vv. 33–34. Many commentators think that Psalm II is here adduced to prove the resurrection rather than Christ's divine generation. Cf. Rom. I. 4. *Not to return any more to corruption.* Since verse 37 states that Christ never saw corruption, this must be taken in the wider sense of never having to die again. Other persons raised from the dead had after all to die again. Christ having died once, dieth now no more, Rom. VI. 9–10.

the holy things of David, faithful. Isaias LV. 3 means the divine favours, i.e. the divine promises given to David, which were divinely trustworthy and have now been verified. Though given to David in person they were a gift to all Israel and to all mankind; they were, as the prophet says, an everlasting covenant with *you*; not *thee*, as to David alone, but to all the people of God.

v. 35. Psalm XV. 10.

that come upon you which is spoken in the prophets:
Behold, ye despisers, and wonder, and perish: for I work 41
a work in your days, a work which you will not believe, if any men shall tell it you.

And as they went out, they desired them that on the 42
next sabbath they would speak unto them these words.
And when the synagogue was broken up, many of the 43
Jews and of the strangers who served God, followed
Paul and Barnabas: who speaking to them, persuaded
them to continue in the grace of God. But the next 44
sabbath day the whole city almost came together to hear
the word of God.

And the Jews, seeing the multitudes, were filled with 45
envy and contradicted those things which were said by
Paul: blaspheming. Then Paul and Barnabas said boldly: 46
To you it behoved us first to speak the word of God; but
because you reject it and judge yourselves unworthy of
eternal life, behold we turn to the gentiles. For so the 47
Lord hath commanded us: *I have set thee to be the light of the gentiles; that thou mayest be for salvation unto the utmost part of the earth.* And the gentiles hearing it 48
were glad and glorified the word of the Lord: and as many
as were ordained to life everlasting, believed. And the 49
word of the Lord was published throughout the whole
country.

But the Jews stirred up religious and honourable women 50
and the chief men of the city, and raised persecution against
Paul and Barnabas; and cast them out of their coasts.
But they, shaking off the dust of their feet against them, 51
came to Iconium. And the disciples were filled with 52
joy and with the Holy Ghost.

v. 41. Habac. I. 5. *v. 47.* Isaias XLIX. 6.

CHAPTER XIV

And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spoke that a very great multitude both of the Jews and of
2 the Greeks did believe. But the unbelieving Jews stirred up and incensed the minds of the gentiles against the
3 brethren. A long time therefore they abode there, dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by
4 their hands. And the multitude of the city was divided: and some of them indeed held with the Jews, but some
5 with the apostles. And when there was an assault made by the gentiles and the Jews with their rulers, to use
6 them contumeliously, and to stone them: they, understanding it, fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

7 And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had
8 walked. This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed,
9 said with a loud voice: Stand upright on thy feet. And
10 he leaped up and walked. And when the multitude had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us,
11 in the likeness of men. And they called Barnabas, Jupiter:
12 but Paul, Mercury; because he was chief speaker. The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered
13 sacrifice with the people. Which when the apostles Barnabas and Paul had heard, rending their clothes, they
14 leaped out among the people crying, and saying: Ye men, why do ye these things? We also are mortals, men

like unto you, preaching to you to be converted from these vain things to the living God who made the heaven, and the earth, and the sea, and all things that are in them: 15
who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without testimony, 16
doing good from heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness. And speaking 17
these things, they scarce restrained the people from sacrificing to them.

Now there came thither certain Jews from Antioch and 18
Iconium; and persuading the multitude, and stoning Paul, drew him out of the city, thinking him to be dead. But 19
as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe. And when they had preached the 20
gospel to that city, and had taught many, they returned again to Lystra and to Iconium and to Antioch: confirming 21
the souls of the disciples, and exhorting them to continue in the faith; and that through many tribulations we must enter into the kingdom of God. And when they had 22
ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed. And passing through Pisidia, they came 23
into Pamphylia. And having spoken the word of the 24
Lord in Perge, they went down into Attalia. And thence 25
they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished. And when they were come, and had 26
assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the gentiles. And they abode 27
no small time with the disciples.

CHAPTER XV

And some coming down from Judea, taught the brethren: That except you be circumcised after the manner of
2 Moses, you cannot be saved. And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem, about
3 this question. They therefore being brought on their way by the church, passed through Phenice and Samaria, relating the conversion of the gentiles: and they caused
4 great joy to all the brethren. And when they were come to Jerusalem, they were received by the church and by the apostles and ancients, declaring how great things God
5 had done with them. But there arose some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses.
6 And the apostles and ancients assembled to consider
7 this matter. And when there had been much disputing, Peter rising up said to them: Men, brethren, you know that in former days God made choice among us, that by my mouth the gentiles should hear the word of the gospel
8 and believe. And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to
9 us; and put no difference between us and them, purifying
10 their hearts by faith. Now therefore, why tempt you God to put a yoke upon the necks of the disciples which
11 neither our fathers nor we have been able to bear? But by the grace of the Lord Jesus Christ we believe to be
12 saved, in like manner as they also. And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the gentiles by them.

And after they had held their peace, James answered, 13
saying: Men, brethren, hear me. Simon hath related how 14
God first visited to take of the gentiles a people to his
name. And to this agree the words of the prophets, as it 15
is written: *After these things I will return, and will rebuild* 16
the tabernacle of David, which is fallen down, and the ruins
thereof I will rebuild, and I will set it up: that the residue 17
of men may seek after the Lord, and all nations upon whom
my name is invoked, saith the Lord who doth these things.
To the Lord was his own work known from the beginning 18
of the world. For which cause I judge that they, who 19
from among the gentiles are converted to God, are not to
be disquieted. But that we write unto them that they 20
refrain themselves from the pollutions of idols, and from
fornication and from things strangled and from blood.
For Moses of old time hath in every city them that preach 21
him in the synagogues where he is read every sabbath.

Then it pleased the apostles and ancients with the 22
whole church, to choose men of their own company, and
to send to Antioch with Paul and Barnabas, *namely*, Judas,
who was surnamed Barsabas, and Silas, chief men among
the brethren; writing by their hands: The apostles and 23
ancients, brethren, to the brethren of the gentiles that

vv. 16–17. Amos IX. 11–12.

v. 19. No argument can be based on the word 'judge' in order to show that St. James rather than St. Peter gave the final legal decision at the Council of Jerusalem. The Greek term employed can indeed be used for giving a legal decision, but need not be restricted to this meaning. St. Luke himself, in the Acts, uses the term four times in the sense of 'considering', giving a thing as one's opinion, as in English one might say: "I judged it opportune" for "I thought, or considered, it opportune." St. Peter's words sound much more authoritative, and, after them, all the multitude held their peace. St. James bases his opinion on St. Peter's words and Holy Scripture. The decree of the Council is issued in the name of all, not in the name of St. James.

24 are at Antioch and in Syria and Cilicia, greeting. For-
asmuch as we have heard that some going out from us
have troubled you with words, subverting your souls, to
25 whom we gave no commandment: it hath seemed good to
us, being assembled together, to choose out men and to
send them unto you with our well beloved Barnabas and
26 Paul; men that have given their lives for the name of
27 our Lord Jesus Christ. We have sent therefore Judas
and Silas, who themselves also will by word of mouth
28 tell you the same things. For it hath seemed good to
the Holy Ghost and to us to lay no further burden upon
29 you than these necessary things; that you abstain from
things sacrificed to idols, and from blood, and from things
strangled, and from fornication; from which things
keeping yourselves, you shall do well. Fare ye well.
30 They therefore being dismissed went down to Antioch:
and gathering together the multitude, delivered the epistle.
31 Which when they had read, they rejoiced for the conso-

v. 28. It hath seemed good to the Holy Ghost and unto us. This implies a claim of doctrinal infallibility in deciding the freedom of Christian converts from the obligations of Mosaic law in principle. The positive commands in matters of ritual and ceremonial were matters of temporary discipline, because Moses was still read in every synagogue. They fell into desuetude when the reason for them ceased.

v. 29. Since in St. James's suggestion and in the Council's letter prohibition of fornication, a matter of natural moral law, is mentioned together with items of positive and ritual law, some commentators hold that by fornication here is meant transgression of Mosaic laws against marriage within forbidden degrees of kindred. Most commentators, however, think that fornication is here to be taken in its obvious sense. Converts from Paganism were in danger of agreeing with the world around them, which regarded sins with the unmarried as slight offences and scarcely blameable. St. James, mentioning fornication immediately after the pollutions of idols, seems to have had in mind Lev. XVII. 7, as well as the sacred prostitution connected with pagan temples.

lation. But Judas and Silas being prophets also themselves, with many words comforted the brethren and confirmed them. And after they had spent some time there, they were let go with peace by the brethren unto them that had sent them. But it seemed good unto Silas to remain there, and Judas alone departed to Jerusalem.

And Paul and Barnabas continued at Antioch, teaching and preaching with many others the word of the Lord. And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do. And Barnabas would have taken with them John also, that was surnamed Mark; but Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received. And there arose a dissension, so that they departed one from another: and Barnabas indeed, taking Mark, sailed to Cyprus. But Paul, choosing Silas, departed, being delivered by the brethren to the grace of God. And he went through Syria and Cilicia, confirming the churches: commanding them to keep the precepts of the apostles and the ancients.

CHAPTER XVI

And he came to Derbe and Lystra. And behold there was a certain disciple there named Timothy, the son of a Jewish woman that believed, but his father was a gentile. To this man the brethren that were in Lystra and Iconium gave a good testimony. Him Paul would have to go along with him: and taking him, he circumcised him, because of the Jews who were in those places. For they all knew that his father was a gentile. And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles

5 and ancients who were at Jerusalem. And the churches were confirmed in faith, and increased in number daily.

6 And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy
7 Ghost to preach the word in Asia. And when they were come into Mysia, they attempted to go into Bithynia,
8 and the Spirit of Jesus suffered them not. And when they had passed through Mysia, they went down to
9 Troas: and a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over into Macedonia, and help us.
10 And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God
11 had called us to preach the gospel to them. And sailing from Troas we came with a straight course to Samothracia,
12 and the day following to Neapolis, and from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

13 And upon the sabbath day we went forth without the gate by a river side, where it seemed that there was prayer; and sitting down we spoke to the women that were
14 assembled. And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, did hear: whose heart the Lord opened to attend
15 to those things which were said by Paul. And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

16 And it came to pass as we went to prayer, a certain

v. 6. Asia: the Roman Province which occupied a part of the extreme west of what is now called Asia Minor.

v. 16. a pythonical spirit. Python is the name which the Greeks gave to the serpent or monster which Apollo is supposed to have slain at Delphi, the most famous pagan

girl having a pythonical spirit met us, who brought to her masters much gain by divining. This same following 17
Paul and us, cried out, saying: These men are the servants of the most high God, who preach unto you the way of salvation. And this she did many days. But Paul being 18
grieved, turned and said to the spirit: I command thee, in the name of Jesus Christ, to go from her. And he went out the same hour.

But her masters seeing that the hope of their gain was 19
gone, apprehending Paul and Silas, brought them into the market place to the rulers. And presenting them to 20
the magistrates, they said: These men disturb our city, being Jews; and preach a fashion which it is not lawful 21
for us to receive nor observe, being Romans. And the people 22
ran together against them: and the magistrates, rending off their clothes, commanded them to be beaten with rods. And when they had laid many stripes upon them, they 23
cast them into prison, charging the gaoler to keep them diligently. Who having received such a charge, thrust 24
them into the inner prison and made their feet fast in the stocks. And at midnight, Paul and Silas praying, praised 25
God. And they that were in prison heard them. And 26
suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed. And the keeper of the prison, awakening out of his sleep 27
and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying: 28

oracle of Greece. The woman who uttered oracles there was clad in a serpent's skin. The name Python was given to diviners, fortune-tellers, oracle mongers, and ventriloquists. The girl was possessed by an evil spirit, pretending to utter oracles. For similar acknowledgments of truth by evil spirits compare Mark I. 24, Mark III. 11, and Luke IV. 41.

29 Do thyself no harm, for we all are here. Then calling
for a light, he went in, and trembling fell down at the
30 feet of Paul and Silas. And bringing them out, he said:
31 Masters, what must I do, that I may be saved? But they
said: Believe in the Lord Jesus: and thou shalt be saved,
32 and thy house. And they preached the word of the
33 Lord to him and to all that were in his house. And he,
taking them the same hour of the night, washed their
stripes: and himself was baptized, and all his house
34 immediately. And when he had brought them into his
own house, he laid the table for them, and rejoiced with
all his house, believing God.

35 And when the day was come, the magistrates sent the
36 serjeants, saying: Let these men go. And the keeper
of the prison told these words to Paul: The magistrates
have sent to let you go. Now therefore depart, and go in
37 peace. But Paul said to them: They have beaten us
publicly, uncondemned, men that are Romans, and
have cast us into prison: and now do they thrust us out
38 privately? Not so, but let them come and let us out
themselves. And the serjeants told these words to the
magistrates. And they were afraid, hearing that they were
39 Romans. And coming they besought them; and bringing
them out, they desired them to depart out of the city.
40 And they went out of the prison, and entered into the
house of Lydia: and having seen the brethren, they
comforted them, and departed.

CHAPTER XVII

And when they had passed through Amphipolis and
Apollonia, they came to Thessalonica, where there
2 was a synagogue of the Jews. And Paul according to his
custom went in unto them; and for three sabbath days he
3 reasoned with them out of the scriptures: declaring and

insinuating that the Christ was to suffer and to rise again from the dead: and that this is Jesus Christ, whom I preach to you. And some of them believed and were 4
associated to Paul and Silas, and of those that served God and of the gentiles a great multitude, and of noble women not a few. But the Jews, moved with envy, and 5
taking unto them some wicked men of the vulgar sort and making a tumult, set the city in an uproar; and besetting Jason's house, sought to bring them out unto the people. And not finding them, they drew Jason and 6
certain brethren to the rulers of the city, crying: They that set the city in an uproar are come hither also: whom 7
Jason hath received, and these all do contrary to the decrees of Caesar, saying that there is another king, Jesus. And they stirred up the people: and the rulers of the 8
city hearing these things, and having taken satisfaction 9
of Jason, and of the rest, they let them go.

But the brethren immediately sent away Paul and Silas 10
by night unto Berea. Who when they were come thither went into the synagogue of the Jews. Now these were 11
more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so. And many indeed of 12
them believed, and of honourable women that were gentiles, and of men not a few. And when the Jews of 13
Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude. And then 14
immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothy remained there.

And they that conducted Paul brought him as far as 15
Athens, and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed,

v. 9. having taken satisfaction: a Latin legal term, some security or guarantee for future good behaviour. They were bound over to keep the peace.

16 they departed. Now whilst Paul waited for them at
Athens, his spirit was stirred within him seeing the city
17 wholly given to idolatry. He disputed therefore in the
synagogue with the Jews, and with them that served God,
and in the market place, every day with them that were
18 there. And certain philosophers of the Epicureans and
of the Stoics disputed with him, and some said: What
is it that this word-sower would say? But others: He
seemeth to be a setter forth of new gods; because he
19 preached to them Jesus and the resurrection. And taking
him they brought him to the Areopagus, saying: May we
know what this new doctrine is which thou speakest of?
20 For thou bringest in certain new things to our ears.
We would know therefore what these things mean.
21 (Now all the Athenians and strangers that were there,
employed themselves in nothing else but either in telling
or in hearing some new thing.)
22 But Paul standing in the midst of the Areopagus, said:
Ye men of Athens, I perceive that in all things you are
23 too superstitious. For passing by and seeing your idols,
I found an altar also on which was written: *To the unknown
God.* What therefore you worship, without knowing it,
24 that I preach to you. God, who made the world and all
things therein, he being Lord of heaven and earth, dwelleth
25 not in temples made with hands. Neither is he served
with men's hands as though he needed any thing, seeing
it is he who giveth to all life, and breath, and all things:
26 and hath made of one all mankind, to dwell upon the
whole face of the earth, determining appointed times and

v. 19. Areopagus: the place where the city-fathers were in sitting, whose office it was to hold an enquiry in such matters as unusual or dangerous doctrines.

v. 22. too superstitious, no blame is meant, but rather praise: extremely religious, in a perhaps slightly ironical sense.

v. 24. dwelleth not in temples as in places to which His presence could be limited.

the limits of their habitation; that they should seek 27
God, if haply they may feel after him or find him: although
he be not far from every one of us; for in him we live and 28
move and are: as some also of your own poets said, *For
we are also his offspring*. Being therefore the offspring 29
of God, we must not suppose the divinity to be like unto
gold or silver or stone, the graving of art and device of
man. And God indeed having winked at the times of this 30
ignorance, now declareth unto men that all should every-
where do penance. Because he hath appointed a day 31
wherein he will judge the world in equity, by the man
whom he hath appointed; giving faith to all, by raising
him up from the dead.

And when they had heard of the resurrection of the 32
dead, some indeed mocked; but others said: We will hear
thee again concerning this matter. So Paul went out 33
from among them. But certain men adhering to him, 34
did believe: among whom was also Dionysius the
Areopagite, and a woman named Damaris, and others
with them.

CHAPTER XVIII

After these things departing from Athens, he came
to Corinth. And finding a certain Jew, named 2
Aquila, born in Pontus, lately come from Italy, with
Priscilla his wife (because that Claudius had commanded
all Jews to depart from Rome), he came to them. And 3
because he was of the same trade, he remained with them
and wrought: (now they were tent-makers by trade).
And he reasoned in the synagogue every sabbath, bringing 4
in the name of the Lord Jesus, and he persuaded the Jews
and the Greeks.

v. 28. St. Paul speaks of some Greek poets in the plural, but seems primarily to have had in his thoughts Aratus, who was a native of Tarsus about 270 B.C.

5 And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the
6 Jews that Jesus is the Christ. But they gainsaying and blaspheming, he shook his garments, and said to them: Your blood be upon your own heads: I am clean. From
7 henceforth I will go unto the gentiles. And departing thence, he entered into the house of a certain man named Titus Justus, one that worshipped God, whose house
8 was adjoining to the synagogue. And Crispus the ruler of the synagogue believed in the Lord with all his house: and many of the Corinthians hearing, believed and were
9 baptized. And the Lord said to Paul in the night by a vision: Do not fear, but speak, and hold not thy peace.
10 Because I am with thee and no man shall set upon thee
11 to hurt thee. For I have much people in this city. And he stayed there a year and six months, teaching among them the word of God.

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him
13 to the judgment seat, saying: This man persuadeth
14 men to worship God contrary to the law. And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice, or an heinous
15 deed, O Jews, I should with reason bear with you. But if they be questions of word and names and of your law,
16 look you to it: I will not be judge of such things. And
17 he drove them from the judgment seat. And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment seat: and Gallio cared for none of those things.

v. 12. Gallio, the brother of Seneca the philosopher and tutor of Nero, was proconsul of Achaia in A.D. 51–52. St. Luke correctly styles him "proconsul", the designation of a governor of a senatorial Roman province, because the Emperor Claudius had recently restored Achaia to the administration of the Senate. Imperial provinces were governed by legates.

But Paul when he had stayed yet many days, taking his 18
leave of the brethren, sailed thence into Syria (and with
him Priscilla and Aquila), having shorn his head in
Cenchræ. For he had a vow. And he came to Ephesus 19
and left them there. But he himself, entering into the
synagogue, disputed with the Jews. And when they 20
desired him that he would tarry a longer time, he con-
sented not; but taking his leave and saying: I will return to 21
you again, God willing, he departed from Ephesus.
And going down to Caesarea, he went up *to Jerusalem,* 22
and saluted the church, and so came down to Antioch.
And after he had spent some time there, he departed, and 23
went through the country of Galatia and Phrygia, in
order, confirming all the disciples.

Now a certain Jew, named Apollo, born at Alexandria, 24
an eloquent man, came to Ephesus, one mighty in the
scriptures. This man was instructed in the way of the Lord: 25
and being fervent in spirit spoke and taught diligently the
things that are of Jesus, knowing only the baptism of John.
This man therefore began to speak boldly in the syna- 26
gogue. Whom when Priscilla and Aquila had heard, they
took him to them and expounded to him the way of the
Lord more diligently. And whereas he was desirous to go to 27
Achaia, the brethren exhorting, wrote to the disciples to
receive him. Who, when he was come, helped them much who
had believed. For with much vigour he convinced the Jews 28
openly, shewing by the scriptures that Jesus is the Christ.

v. 18. shorn his head for he had a vow. Jews had their head shorn at the accomplishment of a vow, when it was fulfilled, not when it was begun. If they lived far away from Jerusalem and could not be shorn at the temple, they could be shorn elsewhere, provided they kept a portion of the hair to be burnt at the temple on their next visit to Jerusalem. Such was the custom for Nazirite vows, but St. Paul's vow may have been a lesser one, perhaps in thanksgiving for his safe escape from Corinth. Though not observing the Law in its entirety, St. Paul kept to Jewish customs.

CHAPTER XIX

And it came to pass while Apollo was at Corinth, that Paul having passed through the upper coasts, came
2 to Ephesus, and found certain disciples; and he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as
3 heard whether there be a Holy Ghost. And he said: In what then were you baptized? Who said: In John's
4 baptism. Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus.
5 Having heard these things, they were baptized in the
6 name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them:
7 and they spoke with tongues and prophesied. And all the men were about twelve.

8 And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting con-
9 cerning the kingdom of God. But when some were hardened and believed not, speaking evil of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school
10 of one Tyrannus. And this continued for the space of two years, so that all who dwelt in Asia heard the word
11 of the Lord, both Jews and gentiles. And God wrought
12 by the hand of Paul more than common miracles; so that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

13 Now some also of the Jewish exorcists who went about, attempted to invoke over them that had evil spirits the name of the Lord Jesus, saying: I conjure you by
14 Jesus whom Paul preacheth. And there were certain men,

seven sons of Sceva, a Jew, a chief priest, that did this.
But the wicked spirit answering, said to them: Jesus I 15
know, and Paul I know: but who are you? And the 16
man in whom the wicked spirit was, leaping upon them
and mastering them both, prevailed against them, so
that they fled out of that house naked and wounded.
And this became known to all the Jews and the gentiles 17
that dwelt at Ephesus: and fear fell on them all, and the
name of the Lord Jesus was magnified. And many of 18
them that believed came confessing and declaring their
deeds. And many of them who had followed curious arts, 19
brought together their books and burnt them before all:
and counting the price of them, they found the money
to be fifty thousand pieces of silver. So mightily grew 20
the word of God and was confirmed.

And when these things were ended, Paul purposed in 21
the spirit, when he had passed through Macedonia and
Achaia, to go to Jerusalem, saying: After I have been
there I must see Rome also. And sending into Macedonia 22
two of them that ministered to him, Timothy and Erastus,
he himself remained for a time in Asia.

Now at that time there arose no small disturbance 23
about the way of the Lord. For a certain man, named 24
Demetrius, a silversmith, who made silver temples for
Diana, brought no small gain to the craftsmen. Whom 25
he calling together with the workmen of like occupation,
said: Sirs, you know that our gain is by this trade; and 26
you see and hear that this Paul by persuasion hath drawn

v. 18. Many of them that believed. The Greek text makes it plain that this refers to Christians who had been such for some time and continued to be so, but who had, notwithstanding their faith, not quite overcome their superstitious mentality and practice. These were now coming to the Apostles and confessed their secret failings by publicly burning their books of magic. This text is often adduced as an early instance of sacramental confession, and it may have been so, though this is not necessarily implied.

away a great multitude, not only of Ephesus, but almost of all Asia, saying: They are not gods which are made
27 by hands. So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing, yea and her majesty shall begin to be destroyed, whom all Asia and the world
28 worshippeth. Having heard these things, they were full of anger and cried out, saying: Great is Diana of the
29 Ephesians. And the whole city was filled with confusion, and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord
30 into the theatre. And when Paul would have entered in
31 unto the people, the disciples suffered him not. And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

32 Now some cried one thing, some another. For the assembly was confused and the greater part knew not
33 for what cause they were come together. And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence would have given the people satisfaction.
34 But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out:
35 Great is Diana of the Ephesians. And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and
36 of Jupiter's offspring? Forasmuch therefore as these things cannot be contradicted, you ought to be quiet
37 and to do nothing rashly. For you have brought hither these men, who are neither guilty of sacrilege nor of
38 blasphemy against your goddess. But if Demetrius and the craftsmen that are with him have a matter against any man, the courts of justice are open, and there are
39 proconsuls: let them accuse one another. And if you

inquire after any other matter, it may be decided in a lawful assembly. For we are even in danger to be called 40
in question for this day's uproar: there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

CHAPTER XX

And after the tumult was ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia. And when he had 2
gone over those parts, and had exhorted them with many words, he came into Greece. Where when he had spent 3
three months, the Jews laid wait for him, as he was about to sail into Syria: so he took a resolution to return through Macedonia. And there accompanied him Sopater, the 4
son of Pyrrhus, of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy: and of Asia, Tychicus and Trophimus. These 5
going before, stayed for us at Troas. But we sailed 6
from Philippi after the days of the azymes, and came to them to Troas in five days, where we abode seven days.

And on the first day of the week, when we were 7
assembled to break bread, Paul discoursed with them, being to depart on the morrow: and he continued his speech until midnight. And there were a great number 8
of lamps in the upper chamber where we were assembled. And a certain young man named Eutychus, sitting on 9
the window, being oppressed with a deep sleep (as Paul was long preaching), by occasion of his sleep fell from the third loft down, and was taken up dead. To whom 10
when Paul had gone down, he laid himself upon him; and embracing him, said: Be not troubled, for his soul is in him. Then going up, and breaking bread and 11

tasting, and having talked a long time to them until day-
12 light, so he departed. And they brought the youth alive,
and were not a little comforted.
13 But we, going aboard the ship, sailed to Assos, being
there to take in Paul; for so he had appointed, himself
14 purposing to travel by land. And when he had met with us
15 at Assos, we took him in and came to Mitylene. And
sailing thence, the day following we came over against
Chios: and the next day we arrived at Samos: and the
16 day following we came to Miletus. For Paul had deter-
mined to sail by Ephesus, lest he should be stayed any
time in Asia. For he hasted, if it were possible for him,
17 to keep the day of Pentecost at Jerusalem. And sending
from Miletus to Ephesus, he called the ancients of the
18 church. And when they were come to him, and were
together, he said to them:

You know from the first day that I came into Asia, in
what manner I have been with you for all the time,
19 serving the Lord with all humility, and with tears, and
temptations which befell me by the conspiracies of the
20 Jews: how I have kept back nothing that was profitable
to you, but have preached it to you, and taught you
21 publicly, and from house to house, testifying both to Jews
and gentiles penance towards God, and faith in our
22 Lord Jesus Christ. And now behold, being bound in the
Spirit, I go to Jerusalem: not knowing the things which
23 shall befall me there: save that the Holy Ghost in every
city witnesseth to me, saying: that bands and afflictions

v. 17. The ancients of the church; these ancients are referred to as bishops in v. 28. In Greek the word for ancients is presbyterous, from which our word priest is derived. The Greek word of v. 28 for bishops is episkopous, from which our word bishop is derived. It means overseer. In the New Testament the terms bishop and priest are not as yet clearly distinguished as leaders of the Church, but neither are of mere human appointment, but are set over the faithful by the Holy Ghost.

wait for me at Jerusalem. But I fear none of these things, 24
neither do I count my life more precious than myself,
so that I may consummate my course and the ministry
of the word which I received from the Lord Jesus, to
testify the gospel of the grace of God.

And now behold I know that all you, among whom 25
I have gone preaching the kingdom of God, shall see
my face no more. Wherefore I take you to witness this 26
day, that I am clear from the blood of all men. For I 27
have not spared to declare unto you all the counsel of God.
Take heed to yourselves and to the whole flock, wherein 28
the Holy Ghost hath placed you bishops, to rule the
church of God which he hath purchased with his own
blood. I know that after my departure ravening wolves 29
will enter in among you, not sparing the flock. And of 30
your own selves shall arise men speaking perverse things,
to draw away disciples after them. Therefore watch, 31
keeping in memory that for three years I ceased not with
tears to admonish every one of you night and day. And 32
now I commend you to God and to the word of his grace,
who is able to build up, and to give an inheritance among
all the sanctified. I have not coveted any man's silver, 33
gold, or apparel, as you yourselves know: for such 34
things as were needful for me and them that are with me,
these hands have furnished. I have shewed you all 35
things, how that so labouring you ought to support the
weak, and to remember the word of the Lord Jesus, how
he said: It is a more blessed thing to give, rather than
to receive.

And when he had said these things, kneeling down he 36

v. 24. more precious than myself. The text in Latin and Greek is difficult and doubtful. The meaning seems to be: I count my bodily life as nothing compared with the fulfilment of my task of preaching the Gospel.

v. 28. God has purchased the Church with His blood, for the blood of Christ is the blood of God.

37 prayed with them all. And there was much weeping among them all; and falling on the neck of Paul, they
38 kissed him. Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

CHAPTER XXI

And when it came to pass that being parted from them we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to
2 Patara. And when we had found a ship sailing over to
3 Phenice we went aboard and set forth. And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre; for there the ship was to
4 unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and we kneeled down
6 on the shore, and we prayed. And when we had bid one another farewell, we took ship; and they returned home.
7 But we, having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren we abode one day with them.

8 And the next day departing, we came to Caesarea. And entering into the house of Philip the evangelist, who
9 was one of the seven, we abode with him. And he had
10 four daughters, virgins, who did prophesy. And as we tarried there for some days, there came from Judea a
11 certain prophet, named Agabus. Who when he was come to us, took Paul's girdle, and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in

Jerusalem, and shall deliver him into the hands of the gentiles. Which when we had heard, both we and they 12
that were of that place, desired him that he would not go up to Jerusalem. Then Paul answered, and said: What 13
do you mean, weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus. And when we could not 14
persuade him, we ceased, saying: The will of the Lord be done.

And after those days, being prepared, we went up to 15
Jerusalem. And there went also with us some of the 16
disciples from Caesarea, bringing with them one Mnason, a Cyprian, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren 17
received us gladly.

And the day following Paul went in with us unto James; 18
and all the ancients were assembled. Whom when he 19
had saluted, he related particularly what things God had wrought among the gentiles by his ministry. But they 20
hearing it, glorified God and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealous for the law. Now they have heard of thee that thou teachest those 21
Jews who are among the gentiles to depart from Moses: saying that they ought not to circumcise their children, nor walk according to the custom. What is it therefore? 22
The multitude must needs come together: for they will hear that thou art come. Do therefore this that we say 23
to thee. We have four men, who have a vow on them. Take these and sanctify thyself with them: and bestow 24

v. 24. Sanctify thyself with them. Jewish people under vow, or Nazirites, were under obligation for at least thirty days to abstain from strong drink and shaving their heads. When their vow ended they had to offer rather costly sacrifices in the temple. Four Jewish Christians had taken this vow and only seven days remained before its expiration. They were evidently poorish people and the expense of the

on them, that they may shave their heads. And all will know that the things which they have heard of thee are false: but that thou thyself also walkest keeping
25 the law. But as touching the gentiles that believe, we have written decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication.
26 Then Paul took the men, and the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.
27 But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people and laid hands upon him,
28 crying out: Men of Israel, help: this is the man that teacheth all men every where against the people and the law and this place: and moreover hath brought in gentiles

needful sacrifices to free them of their vow would be for them a heavy burden. In such case it was held to be a devout action of a richer person to act as their patron and pay their debt. St. Paul gave the customary notice to the temple authorities that he would act as guarantor of payment and that therefore the vows of these four would end when the sacrifice was offered for each of them. Some commentators think that St. Paul himself took a Nazirite vow, but this is unlikely.

St. James adds these words as an inducement to St. Paul to enter into his views. The Council of Jerusalem, so pleaded St. James, had placed the position of Gentile converts in perfect security. It was plain that no observance of the Mosaic Law was required to be a full and perfect Christian. But there was a rumour that St. Paul went about urging born-Jews to break the Law. This was certainly untrue. The Law was not necessary for salvation, but this did not mean that born-Jews were bound to break it as something wrong or evil. An act of Jewish piety by St. Paul in the temple would kill the rumour.

into the temple, and hath violated this holy place. (For 29
they had seen Trophimus the Ephesian in the city with
him, whom they supposed that Paul had brought into the
temple.) And the whole city was in an uproar: and the 30
people ran together. And taking Paul, they drew him out of
the temple, and immediately the doors were shut. And 31
as they went about to kill him, it was told the tribune of the
band that all Jerusalem was in confusion. Who forth- 32
with taking with him soldiers and centurions, ran down to
them. And when they saw the tribune and the soldiers
they left off beating Paul.

Then the tribune coming near took him, and com- 33
manded him to be bound with two chains: and demanded
who he was and what he had done. And some cried one 34
thing, some another, among the multitude. And when he
could not know the certainty for the tumult, he com-
manded him to be carried into the castle. And when he 35
was come to the stairs, it fell out that he was carried by
the soldiers, because of the violence of the people. For 36
the multitude of the people followed after, crying: Away
with him. And as Paul was about to be brought into the 37
castle, he said to the tribune: May I speak something
to thee? Who said: Canst thou speak Greek? Art not 38
thou that Egyptian who before these days didst raise a
tumult, and didst lead forth into the desert four thousand
men that were murderers? But Paul said to him: I am 39
a Jew of Tarsus in Cilicia, a citizen of no mean city.
And I beseech thee, suffer me to speak to the people.
And when he had given him leave, Paul standing on 40
the stairs, beckoned with his hand to the people. And
a great silence being made, he spoke unto them in the
Hebrew tongue, saying:

CHAPTER XXII

Men, brethren, and fathers, hear ye the account which
2 I now give unto you. (And when they heard that
he spoke to them in the Hebrew tongue, they kept the
3 more silence.) And he saith: I am a Jew, born at Tarsus
in Cilicia, but brought up in this city, at the feet of
Gamaliel, taught according to the truth of the law of the
fathers, zealous for the law, as also all you are this day:
4 who persecuted this way unto death, binding and deliver-
5 ing into prisons both men and women, as the high priest
doth bear me witness, and all the ancients. From whom
also receiving letters to the brethren, I went to Damascus,
that I might bring them bound from thence to Jerusalem
6 to be punished. And it came to pass, as I was going,
and drawing nigh to Damascus at mid-day, that suddenly
from heaven there shone round about me a great light:
7 and falling on the ground, I heard a voice saying to me:
8 Saul, Saul, why persecutest thou me? And I answered:
Who art thou, Lord? And he said to me: I am Jesus of
9 Nazareth, whom thou persecutest. And they that were
with me saw indeed the light, but they heard not the
10 voice of him that spoke with me. And I said: What shall
I do, Lord? And the Lord said to me: Arise, and go to
Damascus; and there it shall be told thee of all things
11 that thou must do. And whereas I did not see for the
brightness of that light, being led by the hand by my
12 companions, I came to Damascus. And one Ananias, a
man according to the law, having testimony of all the
13 Jews who dwelt there, coming to me, and standing by me,
said to me: Brother Saul, look up. And I the same hour
14 looked upon him. But he said: The God of our fathers
hath preordained thee that thou shouldst know his will,
and see the Just One, and shouldst hear the voice from
15 his mouth. For thou shalt be his witness to all men of

those things which thou hast seen and heard. And now 16
why tarriest thou? Rise up, and be baptized and wash away
thy sins, invoking his name. And it came to pass when I 17
was come again to Jerusalem, and was praying in the
temple, that I was in a trance, and saw him saying unto 18
me: Make haste, and get thee quickly out of Jerusalem:
because they will not receive thy testimony concerning me.
And I said: Lord, they know that I cast into prison and 19
beat in every synagogue them that believed in thee.
And when the blood of Stephen thy witness was shed, I 20
stood by and consented, and kept the garments of them
that killed him. And he said to me: Go, for unto the 21
gentiles afar off will I send thee.

And they heard him until this word, and then lifted 22
up their voice, saying: Away with such an one from the
earth: for it is not fit that he should live. And as they 23
cried out, and threw off their garments, and cast dust into
the air, the tribune commanded him to be brought into 24
the castle, and that he should be scourged and tortured:
to know for what cause they did so cry out against him.
And when they had bound him with thongs, Paul saith 25
to the centurion that stood by him: Is it lawful for you to
scourge a man that is a Roman, and uncondemned? Which 26
the centurion hearing, went to the tribune, and told him,
saying: What art thou about to do? For this man is a Roman
citizen. And the tribune coming, said to him: Tell me, 27
art thou a Roman? But he said: Yea. And the tribune 28
answered: I obtained the being free of this city with a
great sum. And Paul said: But I was born so. Immediately 29
therefore they departed from him that were about to torture
him. The tribune also was afraid after he understood that
he was a Roman citizen, and because he had bound him.
But on the next day meaning to know more diligently for 30
what cause he was accused by the Jews, he loosed him
and commanded the priests to come together and all the
council: and bringing forth Paul, he set him before them.

CHAPTER XXIII

And Paul looking upon the council, said: Men, brethren,
I have conversed with all good conscience before God
2 until this present day. And the high priest Ananias com-
manded them that stood by him to strike him on the
3 mouth. Then Paul said to him: God shall strike thee, thou
whited wall. For sittest thou to judge me according to the
law, and contrary to the law commandest me to be struck?
4 And they that stood by said: Dost thou revile the high
5 priest of God? And Paul said: I knew not, brethren, that
he is the high priest. For it is written: *Thou shalt not speak*
6 *evil of the prince of thy people.* And Paul knowing that the
one part were Sadducees, and the other Pharisees, cried out
in the council: Men, brethren, I am a Pharisee, the son
of Pharisees: concerning the hope and resurrection of the
7 dead I am called in question. And when he had so said
there arose a dissension between the Pharisees and the
8 Sadducees; and the multitude was divided. For the
Sadducees say that there is no resurrection, neither angel,
9 nor spirit: but the Pharisees confess both. And there
arose a great cry. And some of the Pharisees rising up,

vv. 2–3. God shall strike thee. St. Paul's words proved prophetic, for Ananias, who had been appointed by Herod, King of Chalcis, in A.D. 47, was deposed by Herod Agrippa II in A.D. 59 and assassinated a few years afterwards. His anger was probably roused by St. Paul's speaking before he was told to do so and omitting words of deference and treating his judges as equals by calling them brethren. Ananias was notorious for his avarice and illegalities.—Touching graves involved legal ritual impurity. As a warning they were whitewashed. This became the reason for the proverbial expression used by Christ and St. Paul. The Apostle probably heard the voice commanding to strike, but did not know who precisely had spoken.

v. 5. Exod. XXII. 28.

strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an Angel? And when there arose 10
a great dissension, the tribune fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following 11
the Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

And when day was come, some of the Jews gathered 12
together and bound themselves under a curse, saying that they would neither eat nor drink till they killed Paul. And they were more than forty men that had made this 13
conspiracy. Who came to the chief priests and the 14
ancients, and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul. Now therefore do you with the council signify to 15
the tribune that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him. Which when Paul's sister's son had heard of their lying 16
in wait, he came, and entered into the castle and told Paul. And Paul calling to him one of the centurions, said: 17
Bring this young man to the tribune, for he hath something to tell him. And he, taking him, brought him to 18
the tribune, and said: Paul the prisoner desired me to bring this young man unto thee, who hath something to say to thee. And the tribune taking him by the hand, 19
went aside with him privately and asked him: What is it that thou hast to tell me? And he said: The Jews have 20
agreed to desire thee that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain touching him. But do not thou 21
give credit to them; for there lie in wait for him more than forty men of them, who have bound themselves by oath, neither to eat nor to drink till they have killed him:

and they are now ready, looking for a promise from thee.

22 The tribune therefore dismissed the young man, charging him that he should tell no man that he had
23 made known these things unto him. Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Caesarea: and seventy horsemen and two hundred spearmen for the third hour of the
24 night. And provide beasts, that they may set Paul on and
25 bring him safe to Felix the governor. (For he feared lest perhaps the Jews might take him away by force and kill him, and he should afterwards be slandered as if he was to take money.) And he wrote a letter after this manner:
26 Claudius Lysias to the most excellent governor Felix,
27 greeting. This man being taken by the Jews, and ready to be killed by them, I rescued coming in with an army,
28 understanding that he is a Roman. And meaning to know the cause which they objected unto him, I brought
29 him forth into their council. Whom I found to be accused concerning questions of their law; but having nothing
30 laid to his charge worthy of death or of bands. And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

31 Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.
32 And the next day leaving the horsemen to go with him,
33 they returned to the castle. Who when they were come to Caesarea, and had delivered the letter to the governor,
34 did also present Paul before him. And when he had read it, and had asked of what province he was; and under-
35 stood that he was of Cilicia: I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER XXIV

And after five days the high priest Ananias came down, with some of the ancients and one Tertullus an orator, who went to the governor against Paul. And Paul being 2
called for, Tertullus began to accuse him, saying: Whereas through thee we live in much peace, and many things are rectified by thy providence, we accept it always and in 3
all places, most excellent Felix, with all thanksgiving. But that I be no further tedious to thee, I desire thee of 4
thy clemency to hear us in few words. We have found this 5
to be a pestilent man, and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes. Who also hath gone about to 6
profane the temple: whom we, having apprehended, would also have judged according to our law. But Lysias the 7
tribune coming upon us, with great violence took him away out of our hands, commanding his accusers to come 8
to thee: of whom thou mayest thyself, by examination, have knowledge of all these things whereof we accuse him. And the Jews also added and said that these things were so. 9

Then Paul answered (the governor making a sign to him 10
to speak): Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself. For thou mayest understand that there are yet but 11
twelve days since I went up to adore in Jerusalem: and 12
neither in the temple did they find me disputing with any man, or causing any concourse of people, neither in the synagogues, nor in the city: neither can they prove 13
unto thee the things whereof they now accuse me. But 14
this I confess to thee, that according to the way which they call a heresy, so do I serve the Father and my God, believing all things which are written in the law and the prophets: having hope in God, which these also themselves 15

look for, that there shall be a resurrection of the just and
16 unjust. And herein do I endeavour to have always a
conscience without offence towards God and towards men.
17 Now after many years I came to bring alms to my nation
18 and offerings and vows; in which I was found purified
in the temple; neither with multitude nor with tumult:
19 but certain Jews of Asia, who ought to be present before
thee, and to accuse, if they had any thing against me.
20 Or let these men themselves say, if they found in me any
21 iniquity, when standing before the council, except it be for
this one voice only, that I cried standing among them:
Concerning the resurrection of the dead am I judged this
day by you.
22 And Felix put them off, having most certain knowledge
of this way, saying: When Lysias the tribune shall come
23 down, I will hear you. And he commanded a centurion
to keep him, and that he should be easy, and that he
should not prohibit any of his friends to minister unto him.
24 And after some days, Felix coming with Drusilla his
wife, who was a Jew, sent for Paul, and heard of him
25 the faith that is in Christ Jesus. And as he treated of
justice and chastity, and of the judgment to come, Felix,
being terrified, answered: For this time go thy way;
but when I have a convenient time I will send for thee.
26 Hoping also withal that money should be given him by
Paul; for which cause also oftentimes sending for him,
27 he spoke with him. But when two years were ended
Felix had for successor Portius Festus. And Felix, being
willing to shew the Jews a pleasure, left Paul bound.

CHAPTER XXV

Now when Festus was come into the province, after
three days he went up to Jerusalem from Caesarea.
2 And the chief priests and principal men of the Jews went

unto him against Paul; and they besought him, requesting 3
favour against him that he would command him to be
brought to Jerusalem, laying wait to kill him in the way.
But Festus answered: That Paul was kept in Caesarea; 4
and that he himself would very shortly depart thither.
Let them therefore, saith he, among you that are able, 5
go down with me and accuse him, if there be any crime
in the man. And having tarried among them no more 6
than eight or ten days, he went down to Caesarea, and the
next day he sat in the judgment seat and commanded Paul
to be brought. Who being brought, the Jews stood about 7
him, who were come down from Jerusalem, objecting many
and grievous causes which they could not prove; Paul 8
making answer for himself: Neither against the law of the
Jews, nor against the temple, nor against Caesar have I
offended in any thing. But Festus, willing to shew the 9
Jews a pleasure, answering Paul, said: Wilt thou go up to
Jerusalem, and there be judged of these things before me?
Then Paul said: I stand at Caesar's judgment seat where 10
I ought to be judged. To the Jews I have done no injury,
as thou very well knowest. For if I have injured them 11
or have committed any thing worthy of death, I refuse
not to die. But if there be none of these things whereof
they accuse me, no man may deliver me to them. I appeal
to Caesar. Then Festus, having conferred with the council, 12
answered: Hast thou appealed to Caesar? To Caesar shalt
thou go.

And after some days king Agrippa and Bernice came 13
down to Caesarea to salute Festus. And as they tarried 14
there many days, Festus told the king of Paul, saying:
A certain man was left prisoner by Felix. About whom, 15
when I was at Jerusalem, the chief priests and the ancients
of the Jews came unto me, desiring condemnation against
him. To whom I answered: It is not the custom of the 16
Romans to condemn any man before that he who is accused
have his accusers present, and have liberty to make his

answer, to clear himself of the things laid to his charge.
17 When therefore they were come hither, without any
delay, on the day following, sitting in the judgment seat,
18 I commanded the man to be brought. Against whom,
when the accusers stood up, they brought no accusation
19 of things which I thought ill of: but had certain questions
of their own superstition against him, and of one Jesus
20 deceased, whom Paul affirmed to be alive. I therefore
being in doubt of this manner of question, asked him
whether he would go to Jerusalem, and there be judged of
21 these things. But Paul appealing to be reserved unto the
hearing of Augustus, I commanded him to be kept, till
22 I might send him to Caesar. And Agrippa said to Festus:
I would also hear the man myself. To-morrow, said he,
thou shalt hear him.

23 And on the next day, when Agrippa and Bernice were
come with great pomp, and had entered into the hall of
audience with the tribunes and principal men of the city,
24 at Festus' commandment, Paul was brought forth. And
Festus saith: King Agrippa, and all ye men who are here
present with us, you see this man about whom all the
multitude of the Jews dealt with me at Jerusalem, request-
ing and crying out that he ought not to live any longer.
25 Yet have I found nothing that he hath committed worthy
of death. But forasmuch as he himself hath appealed to
26 Augustus, I have determined to send him. Of whom I
have nothing certain to write to my lord. For which cause
I have brought him forth before you, and especially before
thee, O king Agrippa, that examination being made, I
27 may have what to write. For it seemeth to me un-
reasonable to send a prisoner, and not to signify the
things laid to his charge.

CHAPTER XXVI

Then Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

I think myself happy, O king Agrippa, that I am to 2
answer for myself this day before thee, touching all the
things whereof I am accused by the Jews. Especially as 3
thou knowest all, both customs and questions, that are
among the Jews: wherefore I beseech thee to hear me
patiently. And my life indeed from my youth, which was 4
from the beginning among my own nation in Jerusalem,
all the Jews do know: having known me from the begin- 5
ning (if they will give testimony) that according to the most
sure sect of our religion I lived a Pharisee. And now for 6
the hope of the promise that was made by God to the
fathers, do I stand subject to judgment: unto which, our 7
twelve tribes, serving night and day, hope to come: for
which hope, O king, I am accused by the Jews. Why 8
should it be thought a thing incredible that God should
raise the dead?

And I indeed did formerly think that I ought to do 9
many things contrary to the name of Jesus of Nazareth.
Which also I did at Jerusalem, and many of the saints 10
did I shut up in prison, having received authority of the
chief priests; and when they were put to death, I brought
the sentence. And oftentimes punishing them, in every 11
synagogue, I compelled them to blaspheme: and being yet
more mad against them, I persecuted them even unto
foreign cities. Whereupon when I was going to Damascus 12
with authority and permission of the chief priests, at 13
mid-day, O king, I saw in the way a light from heaven
above the brightness of the sun, shining round about me
and them that were in company with me. And when we 14

were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the
15 goad. And I said: Who art thou, Lord? And the Lord
16 answered: I am Jesus whom thou persecutest. But rise up and stand upon thy feet; for to this end have I appeared to thee that I may make thee a minister and a witness of those things which thou hast seen, and of those things
17 wherein I will appear to thee, delivering thee from the people, and from the nations unto which now I send thee:
18 to open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints by the faith that is in me.

19 Whereupon, O king Agrippa, I was not incredulous to
20 the heavenly vision: but to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance.
21 For this cause the Jews, when I was in the temple, having
22 apprehended me, went about to kill me. But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets and Moses did say should come to pass:
23 that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light to the people and to the gentiles.

24 As he spoke these things and made his answer, Festus said with a loud voice: Paul, thou art beside thyself; much
25 learning doth make thee mad. And Paul said: I am not mad, most excellent Festus, but I speak words of truth and
26 soberness. For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any
27 of these things done in a corner. Believest thou the prophets, O king Agrippa? I know that thou believest.

And Agrippa said to Paul: In a little thou persuadest me to become a Christian. 28
And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these bands. 29

And the king rose up, and the governor, and Bernice, and they that sat with them. 30
And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands. 31
And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Caesar. 32

CHAPTER XXVII

And when it was determined that he should sail into Italy, and that Paul with the other prisoners should be delivered to a centurion, named Julius, of the band Augusta, going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus the Macedonian of Thessalonica continuing with us. 2
And the day following we came to Sidon. And Julius, treating Paul courteously, permitted him to go to his friends and to take care of himself. 3
And when we had launched from thence we sailed under Cyprus, because the winds were contrary. 4
And sailing over the sea of Cilicia and Pamphylia, we came to Lystra, which is in Lycia: and there the centurion finding a ship of Alexandria sailing into Italy, removed us into it. 5 6

And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone: and with much ado sailing by it, we came into a certain place which is called Goodhavens, nigh to which was the city of Thalassa. 7 8
And when much time was spent, and when sailing now was dangerous, because the fast was now past, 9

10 Paul comforted them, saying to them: Ye men, I see that
the voyage beginneth to be with injury and much damage,
not only of the lading and ship, but also of our lives.
11 But the centurion believed the pilot and the master of
the ship more than those things which were said by Paul.
12 And whereas it was not a commodious haven to winter in,
the greatest part gave counsel to sail thence, if by any means
they might reach Phenice to winter there, which is a haven
of Crete looking towards the south-west and north-west.
13 And the south wind gently blowing, thinking that they
had obtained their purpose, when they had loosed from
14 Assos, they sailed close by Crete. But not long after there
arose against it a tempestuous wind called Euroaquilo.
15 And when the ship was caught, and could not bear
up against the wind, giving up the ship to the winds, we
16 were driven. And running under a certain island that is
called Cauda, we had much work to come by the boat.
17 Which being taken up, they used helps, undergirding the
ship; and fearing lest they should fall into the quicksands,
18 they let down the sail yard and so were driven. And we
being mightily tossed with the tempest, the next day they
19 lightened the ship. And the third day they cast out with
their own hands the tackling of the ship.
20 And when neither sun nor stars appeared for many
days and no small storm lay on us, all hope of our being
21 saved was now taken away. And after they had fasted a
long time, Paul standing forth in the midst of them, said:
You should indeed, O ye men, have hearkened unto me
and not have loosed from Crete and have gained this
22 harm and loss. And now I exhort you to be of good cheer.
For there shall be no loss of any man's life among you,
23 but only of the ship. For an Angel of God, whose I am
24 and whom I serve, stood by me this night, saying: Fear
not, Paul: thou must be brought before Caesar: and behold
25 God hath given thee all them that sail with thee. Where-
fore, sirs, be of good cheer: for I believe God, that it shall

so be, as it hath been told me. And we must come unto 26
a certain island.

But after the fourteenth night was come, as we were 27
sailing in Adria, about midnight the shipmen deemed that
they discovered some country: who also sounding, found 28
twenty fathoms; and going on a little farther they found
fifteen fathoms. Then, fearing lest we should fall upon 29
rough places, they cast four anchors out of the stern:
and wished for the day. But as the shipmen sought to fly 30
out of the ship, having let down the boat into the sea,
under colour as though they would have cast anchors
out of the forepart of the ship, Paul said to the centurion 31
and to the soldiers: Except these stay in the ship, you
cannot be saved. Then the soldiers cut off the ropes of 32
the boat, and let her fall off.

And when it began to be light, Paul besought them all 33
to take meat, saying: This day is the fourteenth day that
you have waited, and continued fasting, taking nothing.
Wherefore I pray you to take some meat for your health's 34
sake: for there shall not an hair of the head of any of you
perish. And when he had said these things, taking bread, 35
he gave thanks to God in the sight of them all; and when
he had broken it, he began to eat. Then were they all of 36
better cheer, and they also took some meat. And we were 37
in all in the ship, two hundred three-score and sixteen
souls. And when they had eaten enough, they lightened 38
the ship, casting the wheat into the sea.

And when it was day, they knew not the land: but they 39
discovered a certain creek that had a shore, into which
they minded, if they could, to thrust in the ship. And 40
when they had taken up the anchors, they committed
themselves to the sea, loosing withal the rudder bands;
and hoisting up the main sail to the wind, they made
towards shore. And when we were fallen into a place 41
where two seas met, they run the ship aground: and the
forepart indeed, sticking fast, remained unmoveable;

but the hinder part was broken with the violence of the sea.
42 And the soldiers' counsel was, that they should kill the prisoners; lest any of them, swimming out, should escape.
43 But the centurion, willing to save Paul, forbade it to be done: and he commanded that they who could swim should cast themselves first into the sea, and save them-
44 selves and get to land; and the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass that every soul got safe to land.

CHAPTER XXVIII

And when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no
2 small courtesy. For kindling a fire they refreshed us all,
3 because of the present rain and of the cold. And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat,
4 fastened on his hand. And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance doth not suffer him to live.
5 And he indeed, shaking off the beast into the fire, suffered
6 no harm. But they supposed that he would begin to swell up, and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds, they said that he was a god.
7 Now in these places were possessions of the chief man of the island named Publius, who receiving us, for three
8 days entertained us courteously. And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in: and when he had prayed,
9 and laid his hands on him, he healed him. Which being done, all that had diseases in the island came, and were

healed: who also honoured us with many honours, and 10
when we were to sail, they laded us with such things as
were necessary.

And after three months, we sailed in a ship of Alexandria, 11
that had wintered in the island, whose sign was the Castors.
And when we were come to Syracusa, we tarried there three 12
days. From thence compassing by the shore, we came to 13
Rhegium: and after one day, the south wind blowing, we
came the second day to Puteoli: where finding brethren, 14
we were desired to tarry with them seven days: and so
we went to Rome. And from thence when the brethren 15
had heard of us, they came to meet us as far as Appii
Forum and the Three Taverns, whom when Paul saw,
he gave thanks to God and took courage. And when we 16
were come to Rome, Paul was suffered to dwell by himself
with a soldier that kept him.

And after the third day he called together the chief of 17
the Jews. And when they were assembled, he said to
them: Men, brethren, I, having done nothing against the
people or the custom of our fathers, was delivered prisoner
from Jerusalem into the hands of the Romans. Who, when 18
they had examined me, would have released me, for that
there was no cause of death in me. But the Jews contra- 19
dicting it, I was constrained to appeal unto Caesar; not
that I had any thing to accuse my nation of. For this 20
cause therefore I desired to see you and to speak to you.
Because that for the hope of Israel, I am bound with this
chain. But they said to him: We neither received letters 21

v. 21. St. Paul cannot have been unknown to them by repute, but they were probably strictly within the truth saying that no Jews from Judea or elsewhere had as yet come to Rome with accusations against him. Moreover, the Emperor Claudius had expelled the Jews from Rome and they could only recently have returned. The Jews had seven synagogues at Rome and the Christian community was probably as yet small and insignificant, having roused no strong antagonism.

concerning thee from Judea, neither did any of the brethren
22 that came hither relate or speak any evil of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that it is everywhere contradicted.

23 And when they had appointed him a day, there came very many to him unto his lodgings, to whom he expounded, testifying the kingdom of God and persuading them concerning Jesus, out of the law of Moses and the
24 prophets, from morning until evening. And some believed the things that were said: but some believed not.

25 And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy
26 Ghost speak to our fathers by Isaias the prophet, saying: *Go to this people, and say to them: With the ear you shall hear, and shall not understand: and seeing you shall see, and*
27 *shall not perceive. For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut: lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*
28 Be it known therefore to you that this salvation of God is
29 sent to the gentiles, and they will hear it. And when he had said these things the Jews went out from him, having much reasoning among themselves.

30 And he remained two whole years *in* his own hired

vv. 26–27. Isaias VI. 9–10.

v. 30. two whole years. During these years St. Paul wrote the Epistles to the Ephesians, Colossians, to Philemon and to the Philippians. He had great success amongst the Pretorian Guards, the very household of Caesar, but writes bitterly of the Jews. He must have been liberated, for at some time afterwards he left Rome, went to Greece, Crete, Ephesus, Troas and Macedonia and wrote the Epistles to Timothy and Titus. Whether he went to Spain is not quite certain but highly probable. According

lodging: and he received all that came in to him, preach- 31
ing the kingdom of God, and teaching the things which concern the Lord Jesus Christ with all confidence, without prohibition.

to tradition he was condemned to death in the Neronian persecution and beheaded at Aquae Salviae, three miles from Rome, either in A.D. 64–65 or A.D. 67.

THE EPISTLE OF ST. PAUL TO THE ROMANS

The theme of this Epistle is akin to that to the Galatians, but in combating observance of the law of Moses it is less negative in its treatment. It is rather a positive exposition in treatise form of the Gospel as St. Paul teaches it. It sets forth the position of the law and the place of the Jewish people in the New Dispensation. Both Jew and Gentile are equally subject to sin and equally need redemption. No one has reason to boast. The redemption is by Christ as the Second Adam from whom all graces come. By His grace all condemnation is removed from those who believe and are baptized, but concupiscence remains because of the Fall. The sanctification of the baptized, originating in faith and baptism, continues throughout life. The alienation of Israel is only partial and temporary. In Chapter XII begins a number of exhortations to virtue. A long final chapter of salutations serves as a pledge of St. Paul's affection before his visit to Rome. St. Peter was evidently absent on some of his missionary journeys.

CHAPTER I

Paul a servant of Jesus Christ, called *to be* an apostle,
2 separated unto the gospel of God, which he had
promised before by his prophets in the holy scriptures,
3 concerning his Son, who was made to him of the seed
4 of David according to the flesh, who was predestinated
the Son of God in power according to the spirit of
sanctification, by the resurrection of our Lord Jesus
5 Christ from the dead: by whom we have received grace
and apostleship for obedience to the faith in all nations
6 for his name, among whom are you also the called
7 of Jesus Christ: to all that are at Rome the beloved of
God, called *to be* saints. Grace to you and peace from
God our Father, and from the Lord Jesus Christ.
8 First I give thanks to my God through Jesus Christ
for you all, because your faith is spoken of in the whole
9 world. For God is my witness, whom I serve in my
spirit in the gospel of his Son, that without ceasing I

make a commemoration of you: always in my prayers 10
making request, if by any means now at length I may have
a prosperous journey by the will of God to come unto
you. For I long to see you, that I may impart unto 11
you some spiritual grace, to strengthen you: that is to say, 12
that I may be comforted together in you by that which
is common to us both, your faith and mine. And I 13
would not have you ignorant, brethren, that I have often
purposed to come unto you (and have been hindered
hitherto), that I might have some fruit among you also,
even as among other gentiles. To the Greeks and to 14
the barbarians, to the wise and to the unwise, I am a
debtor. So (as much as is in me) I am ready to preach the 15
gospel to you also that are at Rome. For I am not ashamed 16
of the gospel. For it is the power of God unto salvation
to every one that believeth, to the Jew first and to the
Greek. For the justice of God is revealed therein from 17
faith unto faith, as it is written: *The just man liveth by faith.*

For the wrath of God is revealed from heaven against 18
all ungodliness and injustice of those men that detain
the truth of God in injustice: because that which is known 19
of God is manifest in them. For God hath manifested it
unto them. For the invisible things of him, from the 20

v. 17. Justice of God (Habac. II. 4). This justice should not be taken in the narrow sense of giving to every one his due, but in the broad sense of righteousness or the right state of the human soul before God, such righteousness as avails in God's sight. This is the outcome both of faith and of grace, for faith is the root and foundation of all rightness of men with God; and grace (the gratuitous gift of God) is the source of all justification and salvation of man. This righteousness cannot be claimed in virtue of the observance of any code of laws, not even of the Mosaic Law as the Jews imagined. It is a free divine gift bestowed on those who believe in the word of God whether before or after the coming of Christ. Once justified, i.e. in the state of sanctifying grace, a man can merit; so that salvation is both a free gift and a reward for a man's good works.

creation of the world, are clearly seen, being understood by the things that are made: his eternal power also
21 and divinity: so that they are inexcusable. Because that, when they knew God, they have not glorified him as God, or given thanks: but became vain in their thoughts,
22 and their foolish heart was darkened. For professing
23 themselves to be wise they became fools; and they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds
24 and of fourfooted beasts and of creeping things. Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among
25 themselves: who changed the truth of God into a lie; and worshipped and served the creature rather than the
26 Creator, who is blessed for ever. Amen. For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which
27 is against nature. And in like manner the men also, leaving the natural use of the women, have burned in their lusts one towards another: men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.
28 And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those
29 things which are not convenient. Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity; whisperers,
30 detractors, hateful to God, contumelious, proud, haughty
31 inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without
32 mercy. Who, having known the justice of God, did not understand that they who do such things are worthy of death: and not only they that do them, but they also that consent to them that do them.

CHAPTER II

Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest. For we know that 2
the judgment of God is according to truth against them that do such things. And thinkest thou this, O man, 3
that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and patience, 4
and longsuffering? Knowest thou not that the benignity of God leadeth thee to penance? But according to thy 5
hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath and revelation of the just judgment of God, who will render to every 6
man according to his works. To them indeed, who, 7
according to patience in good work, seek glory and honour and incorruption, eternal life: but to them that 8
are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation. Tribulation 9
and anguish upon every soul of man that worketh evil, of the Jew first and also of the Greek: but glory and honour 10
and peace to every one that worketh good, to the Jew first and also to the Greek. For there is no respect of 11
persons with God.

For whosoever have sinned without the law, shall 12

v. 12. The word 'Law' occurs in St. Paul over one hundred times. Sometimes it is used of the Jewish Scriptures, as one says: It is written in the Bible. Most frequently it is used of the Mosaic legislation with all its prescriptions and observances as the Jews practised it in St. Paul's day. Sometimes the word has the wider meaning of the law of conscience or of any law as code of behaviour. According to St. Paul, justification, or righteousness, that is the state

perish without the law: and whosoever have sinned in the
13 law, shall be judged by the law. For not the hearers of
the law are just before God; but the doers of the law
14 shall be justified. For when the gentiles who have not
the law, do by nature those things that are of the law;
15 these, having not the law, are a law to themselves: who
shew the work of the law written in their hearts, their
conscience bearing witness to them, and their thoughts
between themselves accusing, or also defending one
16 another, in the day when God shall judge the secrets of
men by Jesus Christ, according to my gospel.
17 But if thou art called a Jew, and restest in the law,
18 and makest thy boast of God, and knowest his will, and
approvest the more profitable things, being instructed
19 by the law, art confident that thou thyself art a guide
20 of the blind, a light of them that are in darkness, an
instructor of the foolish, a teacher of infants, having the
21 form of knowledge and of truth in the law; thou there-
fore that teachest another, teachest not thyself: thou
22 that preachest that men should not steal, stealest: thou

of being right with God, right in His sight (being in the state of grace, as we now should express it) cannot be claimed by man as of right through the observance of any law or code of conduct. Righteousness is essentially a free gift of God, which no man can claim as due for what he has done. It is given in response to faith in pursuance of a divine promise. This faith was the same in the ancient Patriarchs as in the Christians of St. Paul's day; the former believed in Christ to come, the latter in Christ having come. Mosaic Law as a code of religious and civil observance had passed away, and even before Christ it had never been the source and principle of man's righteousness but a temporary arrangement obligatory on the Jewish people and preparatory to Messianic times. Those, whether Jews or Gentiles, who transgress the law of conscience will be punished, those who obey it will be saved, not in virtue of their strict observance but in virtue of their faith in God's promise to those who believe.

that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege: thou that makest thy boast of the law, by transgression 23
of the law dishonourest God. (*For the name of God through* 24
you is blasphemed among the gentiles, as it is written.)

Circumcision profiteth indeed if thou keep the law; 25
but if thou be a transgressor of the law, thy circumcision is made uncircumcision. If then the uncircumcised 26
keep the justices of the law, shall not his uncircumcision be counted for circumcision? And shall not that which 27
by nature is uncircumcision, if it fulfil the law, judge thee who by the letter and circumcision art a transgressor of the law? For it is not he is a Jew who is so outwardly: 28
nor is that circumcision which is outwardly in the flesh. But he is a Jew that is one inwardly; and the circum- 29
cision is that of the heart, in the spirit, not in the letter: whose praise is not of men, but of God.

CHAPTER III

What advantage then hath the Jew, or what is the profit of circumcision? Much every way. First 2
indeed, because the words of God were committed to them. For what if some of them have not believed? 3
Shall their unbelief make the faith of God without effect? God forbid. But God is true; and every man a liar, as it is 4
written: *That thou mayest be justified in thy words, and mayest overcome when thou art judged.* But if our injustice 5
commend the justice of God, what shall we say? Is God unjust, who executeth wrath? (I speak according to 6
man). God forbid; otherwise how shall God judge this world? For if the truth of God hath more abounded 7
through my lie, unto his glory, why am I also yet judged

v. 24. Isaias LII. 5. Ezech. XXXVI. 20.
v. 4. Psalm L. 6.

8 as a sinner? And not rather (as we are slandered, and as some affirm that we say) let us do evil that there may come good? Whose damnation is just.

9 What then? Do we excel them? No, not so. For we have charged both Jews and Greeks, that they are all
10 under sin; as it is written: *There is not any man just.*
11 *There is none that understandeth, there is none that seeketh*
12 *after God. All have turned out of the way, they are become unprofitable together: there is none that doth good, there*
13 *is not so much as one. Their throat is an open sepulchre, with their tongues they have dealt deceitfully. The venom*
14 *of asps is under their lips. Whose mouth is full of cursing*
15,16 *and bitterness: their feet swift to shed blood. Destruction*
17 *and misery in their ways: and the way of peace they have*
18 *not known. There is no fear of God before their eyes.*
19 Now we know that what things soever the law speaketh, it speaketh to them that are in the law: that every mouth may be stopped, and all the world may be made subject
20 to God. Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.

21 But now without the law the justice of God is made manifest; being witnessed by the law and the prophets.
22 Even the justice of God by faith of Jesus Christ unto all and upon all them that believe in him: for there is no
23 distinction. For all have sinned; and do need the glory
24 of God. Being justified freely by his grace, through the
25 redemption that is in Christ Jesus, whom God hath proposed to be a propitiation, through faith in his blood,

vv. 10–18. Psalm XIII. 1–3.

vv. 25–26. By proposing Christ as a propitiatory victim for sin in virtue of our faith in His Blood, God vindicates His own justice (holiness or righteousness) in spite of His agelong forbearance with men's sins before Christ came. Also He vindicates the justice of Christ Himself as the source of our justice, and justifies us who believe in Christ.

to the shewing of his justice, for the remission of former sins, through the forbearance of God, for the shewing 26
of his justice in this time: that he himself may be just, and the justifier of him who is of the faith of Jesus Christ.

Where is then thy boasting? It is excluded. By what 27
law? Of works? No, but by the law of faith. For we 28
account a man to be justified by faith without the works of the law. Is he the God of the Jews only? Is he not also 29
of the gentiles? Yes, of the gentiles also. For it is one 30
God that justifieth circumcision by faith and uncircumcision through faith.

Do we then destroy the law through faith? God forbid: 31
but we establish the law.

CHAPTER IV

What shall we say then that Abraham hath found, who is our father according to the flesh? For if 2
Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? 3
Abraham believed God, and it was reputed to him unto justice.
Now to him that worketh, the reward is not reckoned 4
according to grace, but according to debt. But to him 5
that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice according to the purpose of the grace of God. As David also termeth the 6
blessedness of a man, to whom God reputeth justice without works: *Blessed are they whose iniquities are* 7
forgiven, and whose sins are covered. Blessed is the man 8
to whom the Lord hath not imputed sin. This blessedness 9
then, doth it remain in the circumcision only, or in the uncircumcision also? For we say that unto Abraham faith

v. 3. Gen. XV. 6. *vv. 7–8.* Psalm XXXI. 1–2.

10 was reputed to justice. How then was it reputed? *When*
he was in circumcision, or in uncircumcision? Not in
11 circumcision, but in uncircumcision. And he received
the sign of circumcision, a seal of the justice of the faith
which he had being uncircumcised: that he might be the
father of all them that believe being uncircumcised, that
12 unto them also it may be reputed to justice: and he
might be the father of circumcision, not to them only
that are of the circumcision, but to them also that follow
the steps of the faith that is in the uncircumcision of
our father Abraham.

13 For not through the law was the promise to Abraham,
or to his seed, that he should be heir of the world; but
14 through the justice of faith. For if they who are of the
law be heirs, faith is made void, the promise is made of no
15 effect. For the law worketh wrath. For where there is
no law, neither is there transgression.

16 Therefore is it of faith, that according to grace the
promise might be firm to all the seed, not to that only
which is of the law, but to that also which is of the faith
17 of Abraham, who is the father of us all, (as it is written:
I have made thee a father of many nations), before God,

v. 10. St. Paul bases his argument on the historical facts recorded in the book of Genesis that the obligation of circumcision was only imposed on Abraham when he was ninety-nine years old as a sign of a covenant that had already been fully established and solemnly confirmed previously; and that on account of his faith without any mention of works. Compare Gen. XV. 6 with XVII. 11.

v. 15. *The law worketh wrath.* After a free unconditional promise in reward for faith the subsequent introduction of the observance of a code of laws as the condition of the fulfilment of the promise, could only be a mark of God's disfavour. Where there is a law there is the possibility of its being transgressed and thus of the promise remaining without effect, if observance of the law is the title to the promise.

v. 17. Gen. XVII. 4.

whom he believed: who quickeneth the dead, and calleth those things that are not, as those that are. Who against 18
hope believed in hope; that he might be made the father of many nations according to that which was said to him: *So shall thy seed be.* And he was not weak in faith; 19
neither did he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara. In the promise also of God he staggered not 20
by distrust; but was strengthened in faith, giving glory to God: most fully knowing that whatsoever he has 21
promised, he is able also to perform. And therefore 22
it was reputed to him unto justice.

Now it is not written only for him, that it was reputed 23
to him unto justice, but also for us, to whom it shall 24
be reputed, if we believe in him that raised up Jesus Christ our Lord from the dead, who was delivered up 25
for our sins, and rose again for our justification.

CHAPTER V

Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ: by 2
whom also we have access through faith into this grace wherein we stand, and glory in the hope of the glory of the sons of God. And not only so; but we glory also 3
in tribulations, knowing that tribulation worketh patience: and patience trial; and trial hope; and hope confoundeth 4,5
not: because the charity of God is poured forth in our hearts by the Holy Ghost who is given to us. For why 6
did Christ, when as yet we were weak, according to the time, die for the ungodly? For scarce for a just man will 7
one die: yet perhaps for a good man some one would dare to die. But God commendeth his charity towards 8
us: because when as yet we were sinners according to the

v. 18. Gen. XV. 5.

9 time, Christ died for us: much more therefore being
now justified by his blood, shall we be saved from wrath
10 through him. For if, when we were enemies, we were
reconciled to God by the death of his Son: much more,
11 being reconciled, shall we be saved by his life. And not
only so; but also we glory in God through our
Lord Jesus Christ, by whom we have now received
reconciliation.

12 Wherefore as by one man sin entered into this world,
and by sin death; and so death passed upon all men in
13 whom all have sinned. For until the law sin was in the
world; but sin was not imputed when the law was not.
14 But death reigned from Adam unto Moses, even over
them also who have not sinned after the similitude
of the transgression of Adam, who is a figure of him
15 who was to come. But not as the offence, so also the
gift. For if by the offence of one, many died: much more
the grace of God and the gift, by the grace of one man,
16 Jesus Christ, hath abounded unto many. And not as
it was by one sin, so also is the gift. For judgment indeed
was by one unto condemnation; but grace is of many
17 offences unto justification. For if by one man's offence
death reigned through one: much more they who receive
abundance of grace, and of the gift, and of justice, shall
reign in life through one Jesus Christ.

vv. 12–17. From Adam to Moses there was no revealed divine law threatening death to those that sinned, and where there is no law sin is not imputed as far as the infliction of penalty goes. Yet from Adam to Moses all men died, even those who had no grievous personal sins as Adam had. Therefore it must be that in Adam and through Adam's sin all men were constituted sinners and incurred the penalty of death. Now in Christ, the new Adam, this process is graciously reversed. In Him men are constituted righteous even after a multitude of sins, if they believe in Him. Grace and life now reign as death reigned before, but through the act of One, the One Saviour of mankind.

Therefore as by the offence of one, unto all men to 18
condemnation: so also by the justice of one, unto all men
to justification of life. For as by the disobedience of 19
one man, many were made sinners: so also by the obedience
of one, many shall be made just. Now the law entered 20
in that sin might abound. And where sin abounded,
grace did more abound. That as sin hath reigned to 21
death: so also grace might reign by justice unto life
everlasting, through Jesus Christ our Lord.

CHAPTER VI

What shall we say then? Shall we continue in sin
that grace may abound? God forbid. For we that 2
are dead to sin, how shall we live any longer therein?
Know ye not that all we, who are baptized in Christ 3
Jesus, are baptized in his death? For we are buried 4
together with him by baptism into death: that as Christ
is risen from the dead by the glory of the Father, so we
also may walk in newness of life. For if we have been 5
planted together in the likeness of his death, we shall
be also in the likeness of his resurrection: knowing this, 6
that our old man is crucified with him, that the body of
sin may be destroyed, to the end that we may serve sin
no longer. For he that is dead is justified from sin. 7
Now if we be dead with Christ, we believe that we shall 8
live also together with Christ: knowing that Christ, 9
rising again from the dead, dieth now no more: death
shall no more have dominion over him. For in that 10

v. 7. As, in human law, no criminal action can be brought against a dead man so, in God's court, no claim is brought against a man who has died to his former self in baptism even as Christ died for man's sin upon the Cross and rose again from the dead. It is St. Paul's favoured simile that in baptism man dies and is as it were buried under the waters, to rise again unto complete newness of life.

he died to sin, he died once; but in that he liveth, he
11 liveth unto God. So do you also reckon that you are dead to sin, but alive unto God in Christ Jesus our Lord.
12 Let not sin therefore reign in your mortal body, so
13 as to obey the lusts thereof. Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead, and your
14 members as instruments of justice unto God. For sin shall not have dominion over you: for you are not under the law, but under grace.
15 What then? Shall we sin, because we are not under
16 the law, but under grace? God forbid. Know you not that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin,
17 unto death, or of obedience, unto justice? But thanks be to God, that you were the servants of sin but have obeyed from the heart, unto that form of doctrine into
18 which you have been delivered. Being then freed from
19 sin, we have been made servants of justice. I speak an human thing because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity: so now yield your members to serve justice, unto sanctification.
20 For when you were the servants of sin, you were free men
21 to justice. What fruit therefore had you then in those things of which you are now ashamed? For the end of
22 them is death. But now being made free from sin and become servants to God, you have your fruit unto sanctifi-
23 cation, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

CHAPTER VII

Know you not, brethren, (for I speak to them that know the law), that the law hath dominion over a man, as long as it liveth? For the woman that hath an 2
husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, 3
she shall be called an adulteress if she be with another man: but if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress if she be with another man. Therefore, my brethren, you 4
also are become dead to the law by the body of Christ; that you may belong to another, who is risen again from the dead that we may bring forth fruit to God. For 5
when we were in the flesh, the passions of sins which were by the law, did work in our members, to bring forth fruit unto death. But now we are loosed from the law of 6
death wherein we were detained: so that we should serve in newness of spirit, and not in the oldness of the letter.

What shall we say then? Is the law sin? God forbid. 7

v. 4. By the body of Christ: that is, by His bodily death your bond with the Law was broken, for by baptism you identified yourself with Christ, who by His atoning death died for man's sin and thenceforth entered into His glorified life with God.

v. 7. Exod. XX. 17. Deut. V. 21.

vv. 7–25. In this section the word *sin* designates an effect of original sin, namely that tendency to sin in our fallen nature which is called concupiscence. This tendency can be said to remain in a sense dormant till it is roused by the prohibitions of the law. St. Paul does not mean that but for the revealed law of God he would have been ignorant of the difference between right and wrong, but that he would not have grasped it fully as a rebellion against God and would not have felt the vehemence of this tendency to evil within

But I did not know sin, but by the law: for I had not known concupiscence, if the law did not say: *Thou shalt*
8 *not covet.* But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without
9 the law sin was dead. And I lived some time without the law. But when the commandment came, sin revived,
10 and I died. And the commandment that was ordained
11 to life, the same was found to be unto death to me. For sin, taking occasion by the commandment, seduced me,
12 and by it killed *me.* Wherefore the law indeed is holy,
13 and the commandment holy and just and good. Was that then which is good made death unto me? God forbid. But sin, that it may appear sin, by that which is good wrought death in me: that sin by the commandment might become sinful above measure.

14 For we know that the law is spiritual, but I am carnal,
15 sold under sin. For that which I work, I understand not. For I do not that good which I will, but the evil
16 which I hate, that I do. If then I do that which I will not,
17 I consent to the law, that it is good. Now then it is no
18 more I that do it; but sin that dwelleth in me. For I know that there dwelleth not in me, that is to say in my flesh, that which is good. For to will is present with me, but to
19 accomplish that which is good, I find not. For the good which I will, I do not; but the evil which I will not,
20 that I do. Now if I do that which I will not, it is no
21 more I that do it, but sin that dwelleth in me. I find then a law, that when I have a will to do good, evil is present
22 with me. For I am delighted with the law of God,
23 according to the inward man: but I see another law in my members, fighting against the law of my mind, and

himself. In those who are reborn in baptism concupiscence is not formally sin; it is called so because it arose out of sin and it tends to sin. The struggle of regenerate man against concupiscence is meritorious, and his victory over it the condition of eternal life.

captivating me in the law of sin that is in my members.
Unhappy man that I am, who shall deliver me from the 24
body of this death? The grace of God by Jesus Christ 25
our Lord. Therefore I myself, with the mind serve the
law of God; but with the flesh the law of sin.

CHAPTER VIII

There is now therefore no condemnation to them
that are in Christ Jesus, who walk not according
to the flesh. For the law of the spirit of life, in Christ 2
Jesus, hath delivered me from the law of sin and of death.
For what the law could not do, in that it was weak through 3
the flesh, God, sending his own Son, in the likeness of
sinful flesh and of sin, hath condemned sin in the flesh;
that the justification of the law might be fulfilled in us 4
who walk not according to the flesh, but according to the
spirit. For they that are according to the flesh mind the 5
things that are of the flesh: but they that are according to
the spirit mind the things that are of the spirit. For the 6
wisdom of the flesh is death; but the wisdom of the spirit
is life and peace. Because the wisdom of the flesh is an 7
enemy to God: for it is not subject to the law of God,
neither can it be. And they who are in the flesh cannot 8
please God.

But you are not in the flesh, but in the spirit, if so 9
be that the Spirit of God dwell in you. Now if any man

v. 3. hath condemned sin in the flesh. Christ broke the dominion of original sin over fallen human nature, its death knell has sounded. First because the stirring of concupiscence in the baptized is nothing more than a relic of that original sin whose guilt has been destroyed through the grace of Christ. Secondly because by the bestowal of divine graces the vehemence of these stirrings can become gradually less, and the conquest of them a means of obtaining a heavenly reward.

10 have not the Spirit of Christ, he is none of his. And if
Christ be in you, the body indeed is dead because of sin,
11 but the spirit liveth because of justification. And if the
Spirit of him that raised up Jesus from the dead, dwell in
you, he that raised up Jesus Christ from the dead shall
quicken also your mortal bodies, because of his Spirit
that dwelleth in you.
12 Therefore, brethren, we are debtors, not to the flesh
13 to live according to the flesh. For if you live according
to the flesh, you shall die. But if by the Spirit you mortify
14 the deeds of the flesh, you shall live. For whosoever are
15 led by the Spirit of God, they are the sons of God. For
you have not received the spirit of bondage again in
fear: but you have received the spirit of adoption
16 of sons, whereby we cry: Abba (Father)! For the
Spirit himself giveth testimony to our spirit, that we
17 are the sons of God. And if sons, heirs also, heirs
indeed of God and joint heirs with Christ: yet so
if we suffer with him, that we may be also glorified
with him.
18 For I reckon that the sufferings of this time are not
worthy to be compared with the glory to come, that shall
19 be revealed in us. For the expectation of the creature
20 waiteth for the revelation of the sons of God. For the
creature was made subject to vanity, not willingly,
but by reason of him that made it subject, in hope:
21 because the creature also itself shall be delivered from
the servitude of corruption, into the liberty of the glory
22 of the children of God. For we know that every creature
23 groaneth and travaileth in pain even till now. And not
only it, but ourselves also, who have the first-fruits of the
Spirit, even we ourselves groan within ourselves, waiting
for the adoption of the sons of God, the redemption of
24 our body. For we are saved by hope. But hope
that is seen is not hope. For what a man seeth, why
25 doth he hope for? But if we hope for that which

we see not, we wait for it with patience. Likewise the 26
Spirit also helpeth our infirmity. For we know not
what we should pray for as we ought: but the Spirit
himself asketh for us with unspeakable groanings. And 27
he that searcheth the hearts, knoweth what the Spirit
desireth; because he asketh for the saints according to
God.

And we know that to them that love God all things 28
work together unto good, to such as according to *his*
purpose are called *to be* saints. For whom he foreknew, 29
he also predestinated to be made conformable to the
image of his Son: that he might be the firstborn
amongst many brethren. And whom he predestinated, 30
them he also called. And whom he called, them he
also justified. And whom he justified, them he also
glorified.

What shall we then say to these things? If God be for 31
us, who is against us? He that spared not even his own 32
Son, but delivered him up for us all, how hath he not also,
with him, given us all things? Who shall accuse against 33
the elect of God? God is he that justifieth: who is he 34
that shall condemn? Christ Jesus that died: yea that is
risen also again, who is at the right hand of God, who
also maketh intercession for us. Who then shall separate 35
us from the love of Christ? Shall tribulation? Or distress?
Or famine? Or nakedness? Or danger? Or persecution?
Or the sword? (As it is written: *For thy sake we are* 36
put to death all the day long. We are accounted as sheep
for the slaughter). But in all these things we overcome 37
because of him that hath loved us. For I am sure that 38
neither death, nor life, nor Angels, nor principalities,
nor powers, nor things present, nor things to come, nor
might, nor height, nor depth, nor any other creature shall 39
be able to separate us from the love of God which is in
Christ Jesus our Lord.

v. 36. Psalm XLIII. 22.

CHAPTER IX

I speak the truth in Christ, I lie not, my conscience
2 bearing me witness in the Holy Ghost: that I have
3 great sadness and continual sorrow in my heart. For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh,
4 who are Israelites, to whom belongeth the adoption *as* of children, and the glory, and the testament, and the giving of the law, and the service of *God*, and the promises:
5 whose are the fathers, and of whom is Christ according to the flesh, who is over all things, God blessed for ever. Amen.
6 Not as though the word of God hath miscarried. For
7 all are not Israelites that are of Israel: neither are all they that are the seed of Abraham, children: *but in Isaac*
8 *shall thy seed be called :* that is to say, not they that are the children of the flesh are the children of God: but they that are the children of the promise are accounted
9 for the seed. For this is the word of promise: *According to this time will I come : and Sara shall have a*
10 *son.* And not only she, but when Rebecca also had

v. 3. St. Paul's wish resembles that of Moses on the Mount praying for his people (Exod. XXXII. 32) " forgive them this trespass or if Thou do not, strike me out of the book which Thou hast written". Such a wish for a thing realised to be impossible of fulfilment is a vehement expression of his love for his people and should not be taken as an unconditional desire. At most it might express his willingness to undergo some external separation from Christ, some penalty, some curse keeping him away from the enjoyment of Christ's glory, though of course remaining inwardly united to Him by adoration and love.

Anathema: an object of strong repudiation, was in popular Greek used in the meaning of curse or malediction.

v. 7. Gen. XXI. 12.

v. 9. Gen. XVIII. 10.

conceived at once of Isaac our father. For when 11
the *children* were not yet born, nor had done any
good or evil (that the purpose of God according to
election might stand), not of works, but of him that 12
calleth, it was said to her: *The elder shall serve the*
younger. As it is written: *Jacob I have loved, but Esau* 13
I have hated.

What shall we say then? Is there injustice with God? 14
God forbid. For he saith to Moses: *I will have mercy* 15
on whom I will have mercy; and I will shew mercy to whom
I will shew mercy. So then it is not of him that willeth, 16
nor of him that runneth, but of God that sheweth mercy.
For the scripture saith to Pharaoh: *To this purpose have I* 17
raised thee, that I may shew my power in thee; and that
my name may be declared throughout all the earth. There- 18
fore he hath mercy on whom he will; and whom he will
he hardeneth.

Thou wilt say therefore to me: Why doth he then find 19
fault? For who resisteth his will? O man, who art thou 20
that repliest against God? Shall the thing formed say
to him that formed it: Why hast thou made me thus?
Or hath not the potter power over the clay, of the same 21
lump, to make one vessel unto honour, and another unto
dishonour? What if God, willing to shew his wrath, 22
and to make his power known, endured with much
patience vessels of wrath, fitted for destruction; that 23
he might shew the riches of his glory on the vessels of
mercy, which he hath prepared unto glory? Even us, 24
whom also he hath called, not only of the Jews, but also
of the gentiles. As in Osee he saith: *I will call that* 25
which was not my people, my people: and her that was not
beloved, beloved: and her that had not obtained mercy,
one that hath obtained mercy. And it shall be, in the place 26

v. 12. Gen. XXV. 23.
v. 13. Mal. I. 2–3.
v. 15. Exod. XXXIII. 19.
v. 17. Exod. IX. 16.
v. 25. Osee. II. 24.
v. 26. Osee. I. 10.

where it was said unto them, you are not my people, there
27 *they shall be called the sons of the living God.* And Isaias crieth out concerning Israel: *If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.*
28 *For he shall finish his word and cut it short in justice: because a short word shall the Lord make upon the earth.*
29 And as Isaias foretold: *Unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha.*

30 What then shall we say? That the gentiles who followed not after justice have attained to justice, even the justice
31 that is of faith. But Israel, by following after the law of
32 justice, is not come unto the law of justice. Why so? Because *they sought it* not by faith, but as it were of works.
33 For they stumbled at the stumbling stone. As it is written: *Behold I lay in Sion a stumbling stone and a rock of scandal: and whosoever believeth in him shall not be confounded.*

CHAPTER X

Brethren, the will of my heart, indeed, and my prayer
2 to God, is for them unto salvation. For I bear them witness that they have a zeal of God, but not ac-
3 cording to knowledge. For they, not knowing the justice of God and seeking to establish their own, have not
4 submitted themselves to the justice of God. For the end of the law is Christ: unto justice to everyone that believeth.

5 For Moses wrote that the justice which is of the law,

v. 27–28. Isaias X. 22–23.
v. 29. Isaias I. 9.
v. 33. Isaias VIII. 14 and XXVIII. 16.
v. 5. Lev. XVIII. 5.

the man that shall do it shall live by it. But the justice 6
which is of faith, speaketh thus: *Say not in thy heart,*
Who shall ascend into heaven? that is, to bring Christ
down: *Or who shall descend into the deep?* that is, to 7
bring up Christ again from the dead. But what saith the 8
scripture? *The word is nigh thee, even in thy mouth,*
and in thy heart. This is the word of faith, which we
preach. For if thou confess with thy mouth the Lord 9
Jesus, and believe in thy heart that God hath raised him
up from the dead, thou shalt be saved. For, with the heart, 10
we believe unto justice; but, with the mouth, confession is
made unto salvation. For the scripture saith: *Whosoever* 11
believeth in him shall not be confounded. For there is no 12
distinction of the Jew and the Greek: for the same is
Lord over all, rich unto all that call upon him. For *who-* 13
soever shall call upon the name of the Lord, shall be saved.

How then, shall they call on him in whom they have 14
not believed? Or how shall they believe him of whom they
have not heard? And how shall they hear without a
preacher? And how shall they preach unless they be 15
sent, as it is written: *How beautiful are the feet of them*
that preach the gospel of peace, of them that bring glad
tidings of good things!

But all do not obey the gospel. For Isaias saith: *Lord,* 16

vv. 6–8. Moses told the people not to regard the ascertaining of God's will as a superhuman task, as if one had to go up to heaven for it, or cross the sea. The word of God was close to them, on their lips and in their heart. St. Paul takes the sense of this text (Deut. XXX. 12–13) and adapts its wording to the message of the Gospel. Christians have not to do the impossible, as to bring Christ from heaven or to raise Him from the dead. The Incarnation and the Resurrection are facts which they have but to believe in their heart and confess with their lips.

v. 11. Isaias XXVIII. 16.
v. 13. Joel II. 32.
v. 15. Isaias LII. 7.
v. 16. Isaias LIII. 1.

17 *who hath believed our report?* Faith then cometh by
18 hearing; and hearing by the word of Christ. But I say: Have they not heard? Yes, verily, *their sound hath gone forth into all the earth, and their words unto the ends of the*
19 *whole world.* But I say: Hath not Israel known? First Moses saith: *I will provoke you to jealousy by that which*
20 *is not a nation; by a foolish nation I will anger you.* But Isaias is bold, and saith: *I was found by them that did not seek me: I appeared openly to them that asked not after me.*
21 But to Israel he saith: *All the day long have I spread my hands to a people that believeth not, and contradicteth me.*

CHAPTER XI

I say then: Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of
2 the tribe of Benjamin. God hath not cast away his people which he foreknew. Know you not what the scripture saith of Elias; how he calleth on God against
3 Israel? *Lord, they have slain thy prophets, they have dug down thy altars: and I am left alone, and they seek my*
4 *life.* But what saith the divine answer to him? *I have left me seven thousand men that have not bowed their knees*
5 *to Baal.* Even so then at this present time also, there is a remnant saved according to the election of grace.
6 And if by grace, it is not now by works, otherwise grace
7 is no more grace. What then? That which Israel sought, he hath not obtained: but the election hath obtained it,
8 and the rest have been blinded, as it is written: *God hath given them the spirit of insensibility; eyes that they should not see, and ears that they should not hear, until*

v. 18. Psalm XVIII. 5.
v. 19. Deut. XXXII. 21.
v. 20. Isaias LXV. 1.
v. 21. Isaias LXV. 2.
v. 3. III Kings XIX. 10.
v. 4. III Kings XIX. 18.
v. 8. Isaias VI. 9.

this present day. And David saith: *Let their table be made* 9
a snare and a trap, and a stumbling-block, and a recompense
unto them. Let their eyes be darkened, that they may not see: 10
and bow down their back always.

I say then: Have they so stumbled, that they should 11
fall? God forbid. But by their offence salvation is come
to the gentiles, that they may be emulous of them.
Now if the offence of them be the riches of the world, 12
and the diminution of them the riches of the gentiles;
how much more the fulness of them? For I say to you, 13
gentiles: As long indeed as I am the apostle of the gentiles,
I will honour my ministry, if by any means I may 14
provoke to emulation them who are my flesh, and may
save some of them. For if the loss of them be the recon- 15
ciliation of the world, what shall the receiving of them
be, but life from the dead?

For if the firstfruit be holy, so is the lump also: and 16
if the root be holy, so are the branches. And if some 17
of the branches be broken, and thou being a wild olive,
art ingrafted in them, and art made partaker of the root
and of the fatness of the olive tree: boast not against 18
the branches. But if thou boast: thou bearest not the
root, but the root thee.

Thou wilt say then: The branches were broken 19
off that I might be grafted in. Well: because of unbelief 20
they were broken off. But thou standest by faith: be not
high-minded, but fear. For if God hath not spared the 21
natural branches, fear lest perhaps also he spare not thee.
See then the goodness and the severity of God: towards 22
them indeed that are fallen, the severity; but towards
thee, the goodness of God, if thou abide in goodness:
otherwise thou also shalt be cut off. And they also, if they 23
abide not still in unbelief, shall be grafted in: for God
is able to graft them in again. For if thou wert cut out 24
of the wild olive tree, which is natural to thee; and contrary

vv. 9–10. Psalm LXVIII. 23–24.

to nature were grafted into the good olive tree: how much more shall they, that are the natural branches, be grafted into their own olive tree?

25 For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits) that blindness in part has happened in Israel, until the
26 fulness of the gentiles should come in. And so all Israel should be saved, as it is written: *There shall come out of Sion, he that shall deliver, and shall turn away ungodliness*
27 *from Jacob. And this is to them my covenant:* when I
28 shall take away their sins. As concerning the gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers.
29 For the gifts and the calling of God are without repentance.
30 For as you also in times past did not believe God, but
31 now have obtained mercy through their unbelief: so these also now have not believed, for your mercy that they
32 also may obtain mercy. For God hath concluded all in unbelief, that he may have mercy on all.

33 O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his
34 judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been
35 his counsellor? Or who hath first given to him, and
36 recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

v. 25. This mystery of the final conversion of Israel as a people—all Israel and not only a chosen few—may have been specially revealed to St. Paul, or it may have been already amongst the mysteries of the Christian faith. Our Lord seems to indicate it in His plaint over Jerusalem (Matt. XXIII. 37 and Luke XIII. 34). The time of this conversion is to be after " the fulness of the Gentiles has come in ", that is, when some at least of every nation have received the Gospel.

v. 26. Isaias LIX. 20.

CHAPTER XII

I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice,
holy, pleasing unto God, your reasonable service. And 2
be not conformed to this world: but be reformed in the
newness of your mind, that you may prove what is the
good and the acceptable and the perfect will of God.
For I say, by the grace that is given me, to all that are 3
among you, not to be more wise than it behoveth to be
wise, but to be wise unto sobriety, and according as God
hath divided to every one the measure of faith. For 4
as in one body we have many members, but all the members
have not the same office: so we being many, are one 5
body in Christ, and every one members one of another.
And having different gifts, according to the grace that 6
is given us, either prophecy, *to be used* according to
the rule of faith; or ministry, in ministering; or 7
he that teacheth, in doctrine; he that exhorteth, in 8
exhorting; he that giveth, with simplicity; he that
ruleth, with carefulness; he that sheweth mercy, with
cheerfulness.
Let love be without dissimulation. Hating that which 9
is evil, cleaving to that which is good. Loving one 10
another with the charity of brotherhood: with honour
preventing one another. In carefulness not slothful. 11
In spirit fervent. Serving the Lord. Rejoicing in hope. 12
Patient in tribulation. Instant in prayer. Communicating 13
to the necessities of the saints. Pursuing hospitality.
Bless them that persecute you; bless, and curse not. 14
Rejoice with them that rejoice, weep with them that weep. 15
Being of one mind one towards another. Not minding 16
high things, but consenting to the humble. Be not wise
in your own conceits. To no man rendering evil for 17

evil. Providing good things not only in the sight of God, but also in the sight of all men.

18 If it be possible as much as is in you, have peace
19 with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: *Revenge is*
20 *mine; I will repay*, saith the Lord. *But if thy enemy be hungry, give him to eat: if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head.*
21 Be not overcome by evil, but overcome evil by good.

CHAPTER XIII

Let every soul be subject to higher powers. For there is no power but from God: and those that are, are
2 ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist,
3 purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and
4 thou shalt have praise from the same. For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: and avenger to execute wrath upon him
5 that doth evil. Wherefore be subject of necessity, not
6 only for wrath but also for conscience' sake. For therefore also you pay tribute; for they are the ministers of
7 God, serving unto this purpose. Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honour, to whom honour.

8 Owe no man any thing, but to love one another. For he that loveth his neighbour hath fulfilled the law.
9 For: *Thou shalt not commit adultery, Thou shalt not kill,*

v. 19. Deut. XXXII. 35. *v.* 20. Prov. XXV. 21.
v. 9. Exod. XX. 14. Lev. XIX. 18.

Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is comprised in this word: *Thou shalt love thy neighbour as thyself.* The love of our neighbour worketh 10
no evil. Love therefore is the fulfilling of the law.

And that, knowing the season, that it is now the hour 11
for us to rise from sleep. For now our salvation is nearer
than when we believed. The night is past, and the day 12
is at hand. Let us therefore cast off the works of darkness,
and put on the armour of light. Let us walk honestly, as 13
in the day: not in rioting and drunkenness, not in
chambering and impurities, not in contention and envy:
but put ye on the Lord Jesus Christ, and make not 14
provision for the flesh in its concupiscences.

CHAPTER XIV

Now him that is weak in faith take unto you; not
in disputes about thoughts. For one believeth 2
that he may eat all things: but he that is weak let him eat
herbs. Let not him that eateth despise him that eateth 3
not: and he that eateth not, let him not judge him that
eateth. For God hath taken him to him. Who art thou 4
that judgest another man's servant? To his own lord he
standeth or falleth. And he shall stand: for God is able

v. 1. This chapter advises how to deal with people of timorous and wavering conscience in the matter of abstention from meat and wine and the observance of particular days of devotion. Mutual forbearance is counselled. He who abstains or observes special days should not blame and criticise those who do not; these, on the other hand, should not despise those who do. But whenever a man acts against his conscience, whatever it be, he sins. In this and the next chapter the meaning of the word "faith" differs from that in the previous ones. It means: good conscience, religious conviction.

5 to make him stand. For one judgeth between day
and day: and another judgeth every day. Let every
6 man abound in his own sense. He that regardeth the
day, regardeth it unto the Lord. And he that eateth,
eateth to the Lord: for he giveth thanks to God. And he that
eateth not, to the Lord he eateth not, and giveth thanks
7 to God. For none of us liveth to himself; and no man
8 dieth to himself. For whether we live, we live unto
the Lord; or whether we die, we die unto the Lord. There-
fore whether we live or whether we die, we are the Lord's.
9 For to this end Christ died and rose again; that he might
10 be Lord both of the dead and of the living. But thou,
why judgest thou thy brother? Or thou, why dost thou
despise thy brother? For we shall all stand before the
11 judgment seat of Christ. For it is written: *As I live*,
saith the Lord, *every knee shall bow to me; and every*
12 *tongue shall confess to God*. Therefore every one of us shall
13 render account to God for himself. Let us not there-
fore judge one another any more. But judge this rather,
that you put not a stumbling-block or a scandal in your
brother's way.

14 I know, and am confident in the Lord Jesus, that
nothing is unclean of itself; but to him that esteemeth any-
15 thing to be unclean, to him it is unclean. For if, because
of thy meat, thy brother be grieved, thou walkest not
now according to charity. Destroy not him with thy meat,
16 for whom Christ died. Let not then our good be evil
17 spoken of. For the kingdom of God is not meat and
drink; but justice, and peace, and joy in the Holy Ghost.
18 For he that in this serveth Christ, pleaseth God, and is
19 approved of men. Therefore let us follow after the
things that are of peace: and keep the things that are of
20 edification one towards another. Destroy not the work
of God for meat. All things indeed are clean: but it is
21 evil for that man who eateth with offence. It is good not

v. 11. Isaias XLV. 24.

to eat flesh and not to drink wine, nor any thing whereby thy brother is offended or scandalized or made weak. Hast thou faith? Have it to thyself before God. Blessed 22 is he that condemneth not himself in that which he alloweth. But he that discerneth, if he eat, is condemned; 23 because not of faith. For all that is not of faith is sin.

CHAPTER XV

Now we that are stronger ought to bear the infirmities of the weak, and not to please ourselves. Let 2 every one of you please his neighbour unto good, to edification. For Christ did not please himself, but, 3 as it is written: *The reproaches of them that reproached thee, fell upon me.* For what things soever were written, 4 were written for our learning: that through patience and the comfort of the scriptures, we might have hope. Now the God of patience and of comfort grant you 5 to be of one mind one towards another, according to Jesus Christ: that with one mind, and with one mouth, 6 you may glorify God and the Father of our Lord Jesus Christ.

Wherefore receive one another, as Christ also hath 7 received you, unto the honour of God. For I say that 8 Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: but that the gentiles are to glorify God for his 9 mercy as it is written: *Therefore will I confess to thee, O Lord, among the gentiles, and will sing to thy name.* And again he saith: *Rejoice, ye gentiles, with his people.* 10 And again: *Praise the Lord, all ye gentiles; and magnify* 11

v. 3. Psalm LXVIII. 10.
v. 9. II Kings XXII. 50. Psalm XVII. 50.
v. 10. Deut. XXXII. 43.
v. 11. Psalm CXVI. 1.

12 *him all ye people.* And again Isaias saith: *There shall be a root of Jesse; and he that shall rise up to rule the gentiles,*
13 *in him the gentiles shall hope.* Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.
14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all know-
15 ledge, so that you are able to admonish one another. But I have written to you, brethren, more boldly in some sort, as it were putting you in mind: because of the grace
16 which is given me from God, that I should be the minister of Christ Jesus among the gentiles: sanctifying the gospel of God, that the oblation of the gentiles may be made acceptable and sanctified in the Holy Ghost.
17 I have therefore glory in Christ Jesus towards God.
18 For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the
19 gentiles, by word and deed: by the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem round about as far as unto Illyricum,
20 I have replenished the gospel of Christ. And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation.
21 But as it is written: *They to whom he was not spoken of shall see, and they that have not heard shall understand.*
22 For which cause also I was hindered very much from

v. 12. Isaias XI. 10.

vv. 20–22. St. Paul's principle not to build on another man's foundation, that is, not to preach the Gospel where some other Apostle had already laid the foundation, is given as the reason for his delay in coming to Rome. The 'other man' in this case was, according to tradition, St. Peter. But St. Peter, like St. Paul, did not always remain in the churches he founded, and it is reasonable to suppose that St. Paul knew of St. Peter's absence from Rome at the time of the writing of this letter.

v. 21. Isaias LII. 15.

coming to you, and have been kept away till now. But 23
now having no more place in these countries, and having
a great desire these many years past to come unto you;
when I shall begin to take my journey into Spain, I 24
hope that as I pass, I shall see you, and be brought on
my way thither by you, if first, in part, I shall have enjoyed
you. But now I shall go to Jerusalem, to minister unto 25
the saints. For it hath pleased them of Macedonia and 26
Achaia to make a contribution for the poor of the saints
that are in Jerusalem. For it hath pleased them; and 27
they are their debtors. For if the gentiles have been made
partakers of their spiritual things, they ought also in
carnal things to minister to them. When therefore I 28
shall have accomplished this, and consigned to them this
fruit, I will come by you into Spain. And I know that 29
when I come to you I shall come in the abundance of the
blessing of the gospel of Christ.

I beseech you, therefore, brethren, through our 30
Lord Jesus Christ, and by the charity of the Holy Ghost,
that you help me in your prayers for me to God, that 31
I may be delivered from the unbelievers that are in Judea,
and that the oblation of my service may be acceptable
in Jerusalem to the saints. That I may come to you 32
with joy, by the will of God, and may be refreshed with
you. Now the God of peace be with you all. Amen. 33

CHAPTER XVI

And I commend to you Phebe, our sister, who is in the
ministry of the church that is in Cenchræ; that 2
you receive her in the Lord as becometh saints: and that
you assist her in whatsoever business she shall have
need of you. For she also hath assisted many, and
myself also.

Salute Prisca and Aquila, my helpers in Christ Jesus 3

4 (who have for my life laid down their own necks: to
whom not I only give thanks, but also all the churches of
5 the gentiles), and the church which is in their house.
Salute Epenetus my beloved, who is the firstfruits of Asia
6 in Christ. Salute Mary, who hath laboured much
7 among you. Salute Andronicus and Junias, my kinsmen
and fellow prisoners, who are of note among the apostles,
8 who also were in Christ before me. Salute Ampliatus,
9 most beloved to me in the Lord. Salute Urbanus, our
10 helper in Christ Jesus, and Stachys, my beloved. Salute
11 Apelles, approved in Christ. Salute them that are of
Aristobulus' household. Salute Herodian my kinsman.
Salute them that are of Narcissus' household who are in
12 the Lord. Salute Tryphaena and Tryphosa, who labour
in the Lord. Salute Persis the dearly beloved, who hath
13 much laboured in the Lord. Salute Rufus, elect in the
14 Lord, and his mother and mine. Salute Asyncritus,
Phlegon, Hermas, Patrobas, Hermes, and the brethren
15 that are with them. Salute Philologus, and Julia, Nereus,
and his sister, and Olympias; and all the saints that are
16 with them. Salute one another with an holy kiss. All
the churches of Christ salute you.

17 Now I beseech you, brethren, to mark them who make
dissensions and offences contrary to the doctrine which
18 you have learned, and avoid them. For they that are
such serve not Christ our Lord, but their own belly: and
by pleasing speeches and good words seduce the hearts of
19 the innocent. For your obedience is published in every
place. I rejoice therefore in you. But I would have you
20 to be wise in good and simple in evil. And the God of
peace crush Satan under your feet speedily. The grace of
our Lord Jesus Christ be with you.

21 Timothy my fellow labourer saluteth you, and Lucius,
22 and Jason, and Sosipater, my kinsmen. I, Tertius, who
23 wrote this epistle, salute you in the Lord. Caius, my
host, and the whole church, saluteth you. Erastus, the

treasurer of the city, saluteth you: and Quartus, a brother.
The grace of our Lord Jesus Christ be with you all. 24
Amen.

Now to him that is able to establish you, according 25
to my gospel and the preaching of Jesus Christ, according
to the revelation of the mystery which was kept secret
from eternity, (which now is made manifest by the 26
scriptures of the prophets, according to the precept of the
eternal God, for the obedience of faith) known among all
nations: to God the only wise through Jesus Christ, 27
to whom be honour and glory for ever and ever. Amen.

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS

St. Paul came to Corinth early in A.D. *50 from Athens, and stayed there some eighteen months,—cf. Acts, Chap. XVIII. He founded the Church there while working at his own trade of tentmaker and, aided by alms from former converts, was no financial burden on the community. In haughty and intellectual Athens he had had little success, but in this turbulent and immoral city and commercial centre he gained many converts. Soon after the disturbances before Gallio, the Roman Proconsul, he left Corinth by sea for Ephesus, where he stayed some two years, and towards the end of his stay there wrote this Epistle to Corinth. The Christian community in Corinth, being but four years old, was in a state of rudimentary organisation. Disturbances had arisen from a spirit of faction, from uncontrolled use of the gift of tongues, from a low standard of morality, from too great conviviality at the meetings, and from misunderstandings regarding the doctrine of the Resurrection. To remedy these evils St. Paul wrote this Epistle.*

CHAPTER I

1 Paul, called *to be* an apostle of Jesus Christ by the
2 will of God, and Sosthenes a brother, to the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs
3 and ours: grace to you, and peace from God our Father, and from the Lord Jesus Christ.
4 I give thanks to my God always for you, for the grace
5 of God that is given you in Christ Jesus: that in all things you are made rich in him, in all utterance, and in
6 all knowledge; as the testimony of Christ was con-
7 firmed in you: so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord
8 Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord
9 Jesus Christ. God is faithful: by whom you are

called unto the fellowship of his Son, Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our Lord 10
Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind, and in the same judgment. For it hath 11
been signified unto me, my brethren, of you, by them that are of *the house of* Chloe, that there are contentions among you. Now this I say that every one of you saith: I indeed 12
am of Paul: and I am of Apollo: and I of Cephas: and I of Christ. Is Christ divided? Was Paul then crucified for 13
you? Or were you baptized in the name of Paul? I give 14
God thanks that I baptized none of you, but Crispus and Caius: lest any should say that you were baptized in my 15
name. And I baptized also the household of Stephanus: 16
besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the 17
gospel: not in wisdom of speech, lest the cross of Christ should be made void. For the word of the cross, to them 18
indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. For it is 19
written: *I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. Where is the wise?* 20
Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by 21
wisdom knew not God, it pleased God by the foolishness of *our* preaching to save them that believe. For both 22
the Jews require signs, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews indeed 23
a stumbling-block, and unto the gentiles foolishness: but unto them that are called, both Jews and Greeks, 24
Christ the power of God and the wisdom of God. For 25
the foolishness of God is wiser than men: and the weakness of God is stronger than men.

v. 19. Isaias XXIX. 14. *v. 20.* Isaias XXXIII. 18.

26 For see your vocation, brethren, that *there are* not
many wise according to the flesh, not many mighty, not
27 many noble: but the foolish things of the world hath
God chosen, that he may confound the wise: and the
weak things of the world hath God chosen, that he may
28 confound the strong. And the base things of the world,
and the things that are contemptible hath God chosen, and
things that are not, that he might bring to nought the things
29, 30 that are: that no flesh should glory in his sight. But of
him are you in Christ Jesus, who of God is made unto
us wisdom, and justice, and sanctification and redemp-
31 tion: that, as it is written, *He that glorieth, may glory in the Lord.*

CHAPTER II

And I, brethren, when I came to you, came not in
loftiness of speech or of wisdom; declaring unto
2 you the testimony of Christ. For I judged not myself
to know any thing among you, but Jesus Christ; and him
3 crucified. And I was with you in weakness, and in fear,
4 and in much trembling. And my speech and my preaching
was not in the persuasive words of human wisdom,
5 but in shewing of the Spirit and power; that your faith
might not stand on the wisdom of men, but on the power
of God.

6 Howbeit we speak wisdom among the perfect: yet not
the wisdom of this world, neither of the princes of this
7 world, that come to nought: but we speak the wisdom
of God in a mystery, a *wisdom* which is hidden, which God
8 ordained before the world, unto our glory, which none
of the princes of this world knew: for if they had known
it, they would never have crucified the Lord of glory.
9 But, as it is written: *That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things*

v. 31. Jer. IX. 23. *v. 9.* Isaias LXIV. 4.

God hath prepared for them that love him. But to us God 10
hath revealed *them*, by his Spirit. For the Spirit searcheth
all things, yea the deep things of God. For what man 11
knoweth the things of a man, but the spirit of a man
that is in him? So the things also that are of God no man
knoweth, but the Spirit of God.

Now we have received not the spirit of this world, but 12
the Spirit that is of God: that we may know the things
that are given us from God. Which things also we speak, 13
not in the learned words of human wisdom; but in the
doctrine of the Spirit, comparing spiritual things with
spiritual. But the sensual man perceiveth not these things 14
that are of the Spirit of God: for it is foolishness to him,
and he cannot understand, because it is spiritually
examined. But the spiritual man judgeth all things: 15
and he himself is judged of no man. For who hath known 16
the mind of the Lord, that he may instruct him? But
we have the mind of Christ.

CHAPTER III

And I, brethren, could not speak to you as unto spiritual,
but as unto carnal. As unto little ones in Christ,
I gave you milk to drink, not meat: for you were not 2
able as yet. But neither indeed are you now able; for you
are yet carnal. For whereas there is among you envying 3
and contention, are you not carnal, and walk you not
according to man? For while one saith, I indeed am 4
of Paul; and another, I am of Apollo; are you not men?
What then is Apollo, and what is Paul? The ministers 5
of him whom you have believed: and to every one as the
Lord hath given. I have planted, Apollo watered, but 6
God gave the increase. Therefore neither he that 7
planteth is any thing, nor he that watereth; but God
that giveth the increase. Now he that planteth, and 8

he that watereth, are one. And every man shall receive
9 his own reward according to his own labour. For we are
God's coadjutors: you are God's husbandry, you are
God's building.
10 According to the grace of God that is given to me, as
a wise architect, I have laid the foundation: and another
buildeth thereon. But let every man take heed how he
11 buildeth thereupon. For other foundation no man
12 can lay but that which is laid; which is Christ Jesus. Now
if any man build upon this foundation, gold, silver, precious
13 stones, wood, hay, stubble; every man's work shall
be manifest: for the day of the Lord shall declare *it*,
because it shall be revealed in fire; and the fire shall
14 try every man's work, of what sort it is. If any man's work
abide, which he hath built thereupon, he shall receive
15 a reward. If any man's work burn, he shall suffer loss:
but he himself shall be saved, yet so as by fire.
16 Know you not that you are the temple of God, and
17 that the Spirit of God dwelleth in you? But if any man
violate the temple of God, him shall God destroy. For
the temple of God is holy: which you are.

vv. 12–15. St. Paul directly refers to the teachers of the Christian faith, but the principle involved applies to all Christians in its own way. Wood, hay and stubble point to unnecessary, foolish and frivolous teachings by ostentatious, careless or selfish teachers; not to false doctrine strictly contrary to the foundation already laid. Gold, silver and precious stones symbolise serious, spiritually useful and saintly teaching by earnest teachers. If a man's teaching has lasting value, he will receive the prize of a good teacher. If his flimsy and foolish stuff is proved to be but food for the flame in the fire of God's judgment, the teacher will be fined or mulcted, that is: he will be saved, yet so as by fire, by having to pass through painful experience, though not to suffer eternal loss of his soul. St. Paul clearly indicates some middle state between heaven and hell, even though the word ' fire ' may here not necessarily mean physical fire. The Catholic doctrine of Purgatory is thus implied.

Let no man deceive himself: if any man among you 18
seem to be wise in this world, let him become a fool that
he may be wise. For the wisdom of this world is foolish- 19
ness with God. For it is written: *I will catch the wise in
their own craftiness.* And again: *The Lord knoweth the* 20
thoughts of the wise, that they are vain. Let no man 21
therefore glory in men. For all things are yours, whether 22
it be Paul, or Apollo, or Cephas, or the world, or life,
or death, or things present, or things to come: for all
are yours; and you are Christ's: and Christ is God's. 23

CHAPTER IV

Let a man so account of us as of the ministers of Christ,
and the dispensers of the mysteries of God. Here 2
now it is required among the dispensers that a man be
found faithful. But to me it is a very small thing to be 3
judged by you, or by man's day: but neither do I judge
my own self. For I am not conscious to myself of any 4
thing, yet am I not hereby justified: but he that judgeth
me, is the Lord. Therefore judge not before the time: 5
until the Lord come, who both will bring to light the
hidden things of darkness, and will make manifest the
counsels of the hearts. And then shall every man have
praise from God.

But these things, brethren, I have in a figure trans- 6
ferred to myself and to Apollo, for your sakes; that in us you
may learn, that one be not puffed up against the other
for another, above that which is written. For who 7
distinguisheth thee? Or what hast thou that thou hast
not received? And if thou hast received, why dost thou
glory, as if thou hadst not received *it?* You are now 8
full: you are now become rich: you reign without us;
and I would to God you did reign, that we also might

v. 19. Job V. 13. *v. 20.* Psalm XCIII. 11.

9 reign with you. For I think that God hath set forth
us apostles, the last, as it were men appointed to death:
we are made a spectacle to the world, and to Angels, and
10 to men. We are fools for Christ's sake, but you are
wise in Christ: we are weak, but you are strong: you are
11 honourable, but we without honour. Even unto this
hour we both hunger and thirst, and are naked and are
12 buffeted and have no fixed abode. And we labour working
with our own hands: we are reviled, and we bless: we
13 are persecuted, and we suffer it. We are blasphemed,
and we entreat: we are made as the refuse of this world,
the offscouring of all even until now.
14 I write not these things to confound you; but I admonish
15 you as my dearest children: for if you have ten thousand
instructors in Christ, yet not many fathers. For in Christ
16 Jesus by the gospel I have begotten you; wherefore I
beseech you, be ye followers of me, as I also am of Christ.
17 For this cause have I sent to you Timothy, who is my
dearest son and faithful in the Lord; who will put you
in mind of my ways, which are in Christ Jesus; as I
18 teach every where in every church. As if I would not
19 come to you, so some are puffed up. But I will come
to you shortly, if the Lord will; and will know, not the
20 speech of them that are puffed up, but the power. For
the kingdom of God is not in speech but in power.
21 What will you? Shall I come to you with a rod; or in
charity, and in the spirit of meekness?

CHAPTER V

It is absolutely heard that there is fornication among
you, and such fornication as the like is not among the
2 heathens; that one should have his father's wife. And
you are puffed up; and have not rather mourned, that
he might be taken away from among you that hath done

this deed. I indeed absent in body, but present in spirit, 3
have already judged, as though I were present, him that
hath so done, in the name of our Lord Jesus Christ, 4
you being gathered together and my spirit, with the
power of our Lord Jesus: to deliver such a one to 5
Satan for the destruction of the flesh, that the spirit may
be saved in the day of our Lord Jesus Christ. Your 6
glorying is not good. Know you not that a little leaven
corrupteth the whole lump? Purge out the old leaven, 7
that you may be a new paste, as you are unleavened.
For Christ our pasch is sacrificed. Therefore let us 8
feast, not with the old leaven, nor with the leaven of
malice and wickedness, but with the unleavened bread
of sincerity and truth.

I wrote to you in an epistle, not to keep company 9
with fornicators. I mean not with the fornicators of this 10
world, or with the covetous, or the extortioners, or the
servers of idols: otherwise you must needs go out of this
world. But now I have written to you, not to keep 11
company if any man that is named a brother be a forni-
cator, or covetous, or a server of idols, or a railer,
or a drunkard, or an extortioner: with such a one not
so much as to eat. For what have I to do to judge them 12
that are without? Do not you judge them that are within?
For them that are without, God will judge. Put away 13
the evil one from among yourselves.

CHAPTER VI

Dare any of you, having a matter against another,
go to be judged before the unjust, and not before
the saints? Know you not that the saints shall judge 2

v. 5. To deliver to Satan for the destruction of the flesh: some punishment of the kind which St. Paul inflicted on Elymas, the magician in Cyprus, Acts XIII. 11.

this world? And if the world shall be judged by you,
3 are you unworthy to judge the smallest matters? Know
you not that we shall judge angels? How much more
4 things of this world. If therefore you have judgments
of things pertaining to this world, set them to judge
5 who are the most despised in the church. I speak to
your shame. Is it so that there is not among you any one
wise man, that is able to judge between his brethren?
6 But brother goeth to law with brother, and that before
unbelievers.

7 Already indeed there is plainly a fault among you,
that you have lawsuits one with another. Why do you
not rather take wrong? Why do you not rather suffer
8 yourselves to be defrauded? But you do wrong and
9 defraud, and that to *your* brethren. Know you not
that the unjust shall not possess the kingdom of God?
Do not err: neither fornicators, nor idolaters, nor
10 adulterers, nor the effeminate, nor liers with mankind,
nor thieves, nor covetous, nor drunkards, nor railers,
nor extortioners shall possess the kingdom of God.
11 And such some of you were: but you are washed, but
you are sanctified, but you are justified in the name
of our Lord Jesus Christ, and the Spirit of our
God.

12 All things are lawful to me, but all things are not
expedient. All things are lawful to me, but I will not be
13 brought under the power of any. Meat for the belly, and
the belly for the meats: but God shall destroy both it
and them: but the body is not for fornication, but for
14 the Lord, and the Lord for the body. Now God hath
both raised up the Lord, and will raise us up also by his
15 power. Know you not that your bodies are the members
of Christ? Shall I then take the members of Christ, and
make them the members of an harlot? God forbid.
16 Or know you not that he who is joined to a harlot is made

v. 16. Gen. II. 24.

one body? *For they shall be*, saith he, *two in one flesh.*
But he who is joined to the Lord is one spirit. 17

Fly fornication. Every sin that a man doth is without 18
the body: but he that committeth fornication, sinneth
against his own body. Or know you not that your 19
members are the temple of the Holy Ghost, who is in you,
whom you have from God; and you are not your own?
For you are bought with a great price. Glorify and bear 20
God in your body.

CHAPTER VII

Now concerning the things whereof you wrote to
me: It is good for a man not to touch a woman.
But for fear of fornication, let every man have his own 2
wife, and let every woman have her own husband. Let 3
the husband render the debt to his wife: and the wife
also in like manner to the husband. The wife hath not 4
power of her own body; but the husband. And in like
manner the husband also hath not power of his own
body; but the wife. Defraud not one another, except 5
perhaps by consent for a time, that you may give your-
selves to prayer: and return together again lest Satan
tempt you for your incontinency. But I speak this by 6
indulgence, not by commandment. For I would that all 7
men were even as myself: but every one hath his proper
gift from God; one after this manner, and another after
that. But I say to the unmarried, and to the widows: it 8
is good for them if they so continue, even as I. But if 9
they do not contain themselves, let them marry. For it
is better to marry than to be burnt. But to them that 10
are married, not I, but the Lord, commandeth that
the wife depart not from her husband. And if she depart, 11
that she remain unmarried, or be reconciled to her
husband. And let not the husband put away his wife.

12 For to the rest I speak, not the Lord. If any brother
have a wife that believeth not and she consent to dwell
13 with him; let him not put her away. And if any woman
have a husband that believeth not, and he consent to
14 dwell with her; let her not put away her husband. For
the unbelieving husband is sanctified by the believing
wife; and the unbelieving wife is sanctified by the believing
husband: otherwise your children should be unclean;
15 but now they are holy. But if the unbeliever depart,
let him depart. For a brother or sister is not under
servitude in such *cases*. But God hath called us in peace.
16 For how knowest thou, O wife, whether thou shalt
save thy husband? Or how knowest thou, O man, whether
17 thou shalt save thy wife? But as the Lord hath distributed to every one, as God hath called every one,
so let him walk: and so in all churches I teach.
18 Is any man called being circumcised? Let him not
procure uncircumcision. Is any man called in uncir-
19 cumcision? Let him not be circumcised. Circumcision
is nothing, and uncircumcision is nothing: but the
20 observance of the commandments of God. Let every
man abide in the same calling in which he was called.
21 Wast thou called, being a bondman? Care not for it:
22 but if thou mayest be made free, use it rather. For he
that is called in the Lord, being a bondman, is the free
man of the Lord. Likewise he that is called, being free,
23 is the bondman of Christ. You are bought with a price:
24 be not made the bond-slaves of men. Brethren, let every
man wherein he was called, therein abide with God.
25 Now concerning virgins I have no commandment
of the Lord: but I give counsel, as having obtained mercy
26 of the Lord to be faithful. I think therefore that this
is good for the present necessity, that it is good for a man
27 so to be. Art thou bound to a wife? Seek not to be loosed.
28 Art thou loosed from a wife? Seek not a wife. But if
thou take a wife, thou hast not sinned. And if a virgin

marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you. This 29
therefore I say, brethren: the time is short: it remaineth, that they also who have wives be as if they had none; and they that weep as though they wept not; and they 30
that rejoice as if they rejoiced not; and they that buy as though they possessed not; and they that use this 31
world as if they used it not: for the fashion of this world passeth away.

But I would have you to be without solicitude. He 32
that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he 33
that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided. And the 34
unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. And this 35
I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord, without impediment.

But if any man think that he seemeth dishonoured 36
with regard to his virgin, for that she is above the age, and it must so be: let him do what he will: he sinneth not, if she marry. For he that hath determined being stead- 37
fast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart to keep his virgin, doth well. Therefore both he that giveth 38
his virgin in marriage doth well: and he that giveth her not, doth better.

A woman is bound by the law as long as her husband 39
liveth: but if her husband die, she is at liberty. Let her marry to whom she will: only in the Lord. But more 40
blessed shall she be if she so remain, according to my counsel: and I think that I also have the Spirit of God.

CHAPTER VIII

Now concerning those things that are sacrificed to idols, we know that we all have knowledge. Know-
2 ledge puffeth up: but charity edifieth. And if any man think that he knoweth anything, he hath not yet known
3 as he ought to know. But if any man love God, the
4 same is known by him. But as for the meats that are sacrificed to idols, we know that an idol is nothing in
5 the world, and that there is no God but one. For although there be that are called gods either in heaven or on earth (for there be gods many, and lords many):
6 yet to us there is but one God, the Father, of whom are all things, and we unto him: and one Lord Jesus Christ,
7 by whom are all things, and we by him. But there is not knowledge in every one. For some until this present with conscience of the idol, eat as a thing sacrificed to
8 an idol: and their conscience, being weak, is defiled. But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

9 But take heed lest perhaps this your liberty become
10 a stumbling-block to the weak. For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to
11 eat those things which are sacrificed to idols? And through thy knowledge shall the weak brother perish, for
12 whom Christ hath died? Now when you sin thus against the brethren and wound their weak conscience, you sin
13 against Christ. Wherefore if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

CHAPTER IX

Am not I free? Am not I an apostle? Have not I seen
Christ Jesus our Lord? Are not you my work
in the Lord? And if unto others I be not an apostle, 2
but yet to you I am. For you are the seal of my apostle-
ship in the Lord. My defence with them that do examine 3
me is this. Have not we power to eat and to drink? 4
Have we not power to carry about a woman, a sister, 5
as well as the rest of the apostles, and the brethren of
the Lord, and Cephas? Or I only and Barnabas, have 6
not we power to do this? Who serveth as a soldier at 7
any time, at his own charges? Who planteth a vineyard,
and eateth not of the fruit thereof? Who feedeth a flock,
and eateth not of the milk of the flock? Speak I these 8
things according to man? Or doth not the law also say
these things? For it is written in the law of Moses: 9
*Thou shalt not muzzle the mouth of the ox that treadeth
out the corn.* Doth God take care for oxen? Or doth he 10
say this indeed for our sakes? For *these things* are written
for our sakes; that he that ploweth should plow in hope,
and he that thrasheth, in hope to receive fruit. If we 11
have sown unto you spiritual things, is it a great matter
if we reap your carnal things? If others be partakers 12
of this power over you, why not we rather? Nevertheless
we have not used this power: but we bear all things, lest we
should give any hindrance to the gospel of Christ. Know 13
you not that they who work in the holy place, eat the things
that are of the holy place; and they that serve the altar
partake with the altar? So also the Lord ordained that 14
they who preach the gospel should live by the gospel.
But I have used none of these things. Neither have I 15
written these things, that they should be so done unto

v. 9. Deut. XXV. 4.

me: for it is good for me to die, rather than that any
16 man should make my glory void. For if I preach the
gospel, it is no glory to me, for a necessity lieth upon me:
17 for woe is unto me if I preach not the gospel. For if I
do this thing willingly, I have a reward: but if against
18 my will, a dispensation is committed to me. What is my
reward then? That preaching the gospel, I may deliver
the gospel without charge, that I abuse not my power
19 in the gospel. For whereas I was free as to all, I made
myself the servant of all, that I might gain the more.
20 And I became to the Jews a Jew, that I might gain the Jews:
21 to them that are under the law, as if I were under the
law (whereas myself was not under the law), that I might
gain them that were under the law. To them that were
without the law, as if I were without the law, (whereas
I was not without the law of God, but was in the law of
Christ), that I might gain them that were without the
22 law. To the weak I became weak, that I might gain the
weak. I became all things to all men that I might save all.
23 And I do all things for the gospel's sake: that I may be
24 made partaker thereof. Know you not that they that
run in the race, all run indeed, but one receiveth the prize?
25 So run that you may obtain. And every one that striveth
for the mastery refraineth himself from all things: and they
indeed that they may receive a corruptible crown: but we
26 an incorruptible one. I therefore so run, not as at an
27 uncertainty: I so fight, not as one beating the air: but
I chastise my body and bring it into subjection; lest
perhaps, when I have preached to others, I myself should
become a castaway.

CHAPTER X

For I would not have you ignorant, brethren, that
our fathers were all under the cloud, and all passed
2 through the sea. And all in Moses were baptized,

in the cloud, and in the sea; and did all eat the same 3
spiritual food, and all drank the same spiritual drink 4
(and they drank of the spiritual rock that followed
them, and the rock was Christ). But with most of them 5
God was not well pleased: for they were overthrown
in the desert.

Now these things were done in a figure of us, that we 6
should not covet evil things, as they also coveted. Neither 7
become ye idolaters, as some of them: as it is written:
The people sat down to eat and drink, and rose up to play.
Neither let us commit fornication, as some of them 8
committed fornication, and there fell in one day three
and twenty thousand. Neither let us tempt Christ, as 9
some of them tempted, and perished by the serpents.
Neither do you murmur, as some of them murmured, 10
and were destroyed by the destroyer. Now all these 11
things happened to them in figure: and they are written
for our correction, upon whom the ends of the world are
come. Wherefore he that thinketh himself to stand, 12
let him take heed lest he fall. Let no temptation take 13

v. 4. Spiritual food and drink,—in the sense of being miraculous and of being figurative of the food and drink received in the Eucharist. The Manna and the water from the rock (Exod. XVII. 6. Num. XX. 11.) foreshadowed the Host and the Chalice in Holy Communion, as the passage through the Red Sea and the overshadowing of the fiery cloud symbolized baptism. The rock, which, when struck, yielded the miraculous drink, symbolized Christ,—from whose side flowed water and blood and who gives us His blood as drink. Since Moses at two different stages of Israel's wanderings struck the rock, it may be said to have followed or accompanied them, as it was expressed in a Jewish legend. From the fact that "the rock was Christ" means: the rock was a figure of Christ, we cannot conclude that the words "this is My body" mean: this is a figure of My body,—for it was not said "this bread is My body", but "this"—the Object in Christ's hands—"is My body".

v. 7. Exod. XXXII. 6.

hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

14 Wherefore, my dearly beloved, fly from the service of
15 idols. I speak as to wise men: judge ye yourselves what
16 I say. The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body
17 of the Lord? For we, being many, are one bread, one
18 body, all that partake of one bread. Behold Israel according to the flesh: are not they that eat of the sacrifices partakers
19 of the altar? What then? Do I say that what is offered in sacrifice to idols is any thing? Or that the idol is any
20 thing? But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not
21 that you should be made partakers with devils. You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord,
22 and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?

All things are lawful for me, but all things are not
23 expedient. All things are lawful for me, but all things
24 do not edify. Let no man seek his own, but that which
25 is another's. Whatsoever is sold in the shambles, eat:
26 asking no question for conscience' sake. *The earth is*
27 *the Lord's, and the fulness thereof.* If any of them that believe not, invite you, and you be willing to go: eat of anything that is set before you, asking no question for
28 conscience' sake. But if any man say: This has been sacrificed to idols, do not eat of it for his sake that told
29 it, and for conscience' sake. Conscience, I say, not thy own, but the other's. For why is my liberty judged
30 by another man's conscience? If I partake with thanksgiving, why am I evil spoken of for that for which I give

v. 26. Psalm XXIII. 1.

thanks? Therefore, whether you eat or drink, or whatso- 31
ever else you do, do all to the glory of God. Be without 32
offence to the Jews and to the gentiles, and to the church
of God: as I also in all things please all men, not seeking 33
that which is profitable to myself, but to many; that they
may be saved.

CHAPTER XI

Be ye followers of me, as I also am of Christ.

Now I praise you, brethren, that in all things you 2
are mindful of me: and keep my ordinances as I have
delivered them to you. But I would have you know, 3
that the head of every man is Christ: and the head of
the woman is the man: and the head of Christ is God.
Every man praying or prophesying with his head covered, 4
disgraceth his head. But every woman praying or 5
prophesying with her head not covered, disgraceth her
head: for it is all one as if she were shaven. For if a 6
woman be not covered, let her be shorn. But if it be a
shame to a woman to be shorn or made bald, let her
cover her head. The man indeed ought not to cover 7
his head, because he is the image and glory of God;
but the woman is the glory of the man. For the man is not 8
of the woman, but the woman of the man. For the man 9
was not created for the woman, but the woman for the
man. Therefore ought the woman to have a power over 10

v. 10. *A power over her head because of the Angels.* A power: a veil is meant, which is both a mark of her dignity and a mark of man's power or social eminence over her. It is to be worn out of reverence for the Angels who are present at Christian assemblies as witnesses and watchers delighting in the decency and due order of divine worship. In every Mass to-day direct reference is made to the Angels immediately before the Canon: *and therefore together with the Angels*, etc. This reference, though perhaps not Apostolic, is of highest antiquity.

her head, because of the Angels. But yet neither is the man without the woman, nor the woman without the man, in the Lord. For as the woman is of the man, so also is the man by the woman; but all things of God. You yourselves judge: doth it become a woman to pray unto God uncovered? Doth not even nature itself teach you, that a man indeed, if he nourish his hair it is a shame unto him: but if a woman nourish her hair, it is a glory to her, for her hair is given to her for a covering. But if any man seem to be contentious, we have no such custom, nor the church of God.

Now this I ordain: not praising you, that you come together not for the better, but for the worse. For first of all I hear that when you come together in the church there are schisms among you, and in part I believe it. For there must be also heresies: that they also, who are reproved, may be made manifest among you. When you come therefore together into one place it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily,

shall be guilty of the body and of the blood of the Lord.
But let a man prove himself: and so let him eat of that 28
bread, and drink of the chalice. For he that eateth and 29
drinketh unworthily, eateth and drinketh judgment to
himself, not discerning the body of the Lord.

Therefore are there many infirm and weak among 30
you, and many sleep. But if we would judge ourselves, 31
we should not be judged. But whilst we are judged, 32
we are chastised by the Lord; that we be not condemned
with this world. Wherefore, my brethren, when you 33
come together to eat, wait for one another. If any man 34
be hungry, let him eat at home; that you come not
together unto judgment. And the rest I will set in order
when I come.

CHAPTER XII

Now concerning spiritual things, my brethren, I
would not have you ignorant. You know that 2
when you were heathens, you went to dumb idols,
according as you were led. Wherefore I give you to 3
understand, that no man speaking by the spirit of God
saith Anathema to Jesus. And no man can say the Lord
Jesus, but by the Holy Ghost.

Now there are diversities of graces, but the same 4
Spirit; and there are diversities of ministries, but the 5
same Lord. And there are diversities of operations, 6
but the same God, who worketh all in all. And the 7
manifestation of the Spirit is given to every man unto
profit. To one indeed, by the Spirit, is given the word 8
of wisdom: and to another, the word of knowledge,
according to the same Spirit: to another, faith in the 9
same Spirit: to another, the grace of healing in one
Spirit: to another, the working of miracles: to another, 10
prophecy: to another, the discerning of spirits: to another,
diverse kinds of tongues: to another, interpretation of

11 speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will.
12 For as the body is one, and hath many members; and all the members of the body, whereas they are many,
13 yet are one body: so also *is* Christ. For in one Spirit were we all baptized into one body, whether Jews or gentiles, whether bond or free: and in one Spirit we have all been
14 made to drink. For the body also is not one member,
15 but many. If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the
16 body? And if the ear should say, because I am not the eye, I am not of the body: is it therefore not of the body?
17 If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the
18 smelling? But now God hath set the members every
19 one of them in the body as it hath pleased him. And if they all were one member, where would be the body?
20 But now *there are* many members indeed, yet one body.
21 And the eye cannot say to the hand: I need not thy help. Nor again the head to the feet: I have no need of you.
22 Yea, much more those that seem to be the more feeble
23 members of the body, are more necessary. And such as we think to be the less honourable members of the body about these we put more abundant honour: and those that are our uncomely parts, have more abundant comeli-
24 ness. But our comely parts have no need: but God hath tempered the body together, giving to that which
25 wanted the more abundant honour; that there might be no schism in the body, but the members might be
26 mutually careful one for another. And if one member suffer any thing, all the members suffer with it: or if one member glory, all the members rejoice with it.
27 Now you are the body of Christ, and members of member.
28 And God indeed hath set some in the church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of

tongues, interpretations of speeches. Are all apostles? 29
Are all prophets? Are all doctors? Are all *workers of* 30
miracles? Have all the grace of healing? Do all speak
with tongues? Do all interpret?

But be zealous for the better gifts. And I shew unto 31
you yet a more excellent way.

CHAPTER XIII

If I speak with the tongues of men, and of angels, and
have not charity, I am become as sounding brass or
a tinkling cymbal. And if I should have prophecy, and 2
should know all mysteries, and all knowledge, and if
I should have all faith, so that I could remove mountains,
and have not charity, I am nothing. And if I should 3
distribute all my goods to feed the poor, and if I should
deliver my body to be burned, and have not charity, it
profiteth me nothing. Charity is patient, is kind: charity 4
envieth not, dealeth not perversely: is not puffed up;
is not ambitious, seeketh not her own; is not provoked 5
to anger, thinketh no evil; rejoiceth not in iniquity 6
but rejoiceth with the truth; beareth all things, believeth 7
all things, hopeth all things, endureth all things.

Charity never falleth away: whether prophecies shall 8
be made void, or tongues shall cease, or knowledge
shall be destroyed. For we know in part, and we prophesy 9
in part. But when that which is perfect is come, that 10
which is in part shall be done away. When I was a 11
child, I spoke as a child, I understood as a child, I
thought as a child. But when I became a man, I put
away the things of a child. We see now through a glass 12

vv. 12–13. We now see God as reflected in His creatures. Creation is the glass or mirror of God. We know Him as we know the artist in his work. The reflexion is but dim, our knowledge indirect and partial, in broken rays. In heaven

in a dark manner: but then face to face. Now I know in
13 part: but then I shall know even as I am known. And now there remain faith, hope, charity, these three: but the greatest of these is charity.

CHAPTER XIV

Follow after charity, be zealous for spiritual gifts:
2 but rather that you may prophesy. For he that speaketh in a tongue, speaketh not unto men, but unto God: for no man heareth. Yet by the Spirit he speaketh
3 mysteries. But he that prophesieth speaketh to men
4 unto edification and exhortation and comfort. He that speaketh in a tongue, edifieth himself: but he that
5 prophesieth edifieth the church. And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification.

6 But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either in revelation, or in knowledge, or in prophecy, or
7 in doctrine? Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?

our knowledge will be direct, without any intermediary. It will be no longer an inference but an intuition, a straight gazing into God. Our very mode of understanding will be altered. God will so enter us that we shall need no image or concept but shall perceive God within us by conscious contact with His life. Here on earth we reach out to God by believing what He reveals to us, by trusting His promises and by embracing Him in our will by the love engendered by our partial knowledge of Him. Belief will be changed into sight, hope into possession; but love will not be changed, rather intensified and perfected.

For if the trumpet give an uncertain sound, who shall 8
prepare himself to the battle? So likewise you, except 9
you utter by the tongue plain speech, how shall it be
known what is said? For you shall be speaking into the air.
There are, for example, so many kinds of tongues in this 10
world: and none is without voice. If then I know not 11
the power of the voice, I shall be to him to whom I
speak, a barbarian: and he that speaketh, a barbarian
to me. So you also, forasmuch as you are zealous of 12
spirits, seek to abound unto the edifying of the church.
And therefore he that speaketh by a tongue, let him 13
pray that he may interpret. For if I pray in a tongue, 14
my spirit prayeth, but my understanding is without fruit.
What is it then? I will pray with the spirit, I will pray 15
also with the understanding: I will sing with the spirit,
I will sing also with the understanding. Else if thou 16
shalt bless with the spirit, how shall he that holdeth the
place of the unlearned, say, Amen, to thy blessing?
Because he knoweth not what thou sayest. For thou 17
indeed givest thanks well, but the other is not edified. I 18
thank my God I speak with all your tongues. But in 19
the church I had rather speak five words with my under-
standing, that I may instruct others also, than ten thousand
words in a tongue.

Brethren, do not become children in sense, but in 20
malice be children, and in sense be perfect. In the law 21
it is written: *In other tongues and other lips I will speak
to this people: and neither so will they hear me, saith the
Lord.* Wherefore tongues are for a sign, not to believers, 22
but to unbelievers: but prophecies, not to unbelievers, but
to believers. If therefore the whole church come together 23
into one place, and all speak with tongues, and there
come in unlearned persons or infidels, will they not say
that you are mad? But if all prophesy, and there come 24
in one that believeth not, or an unlearned person, he

v. 21. Isaias XXVIII. 11.

25 is convinced of all, he is judged of all. The secrets of his heart are made manifest, and so, falling down on his face, he will adore God, affirming that God is among you indeed.

26 How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all
27 things be done to edification. If any speak with a tongue, let it be by two, or at the most by three, and in
28 course, and let one interpret. But if there be no interpreter, let him hold his peace in the church, and speak
29 to himself and to God. And let the prophets speak,
30 two or three: and let the rest judge. But if any thing be revealed to another sitting, let the first hold his peace.
31 For you may all prophesy one by one; that all may learn,
32 and all may be exhorted: and the spirits of the prophets
33 are subject to the prophets. For God is not the God of dissension, but of peace: as also I teach in all the churches of the saints.

34 Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law
35 saith. But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman
36 to speak in the church. Or did the word of God come
37 out from you? Or came it only unto you? If any seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.
38, 39 But if any man know not, he shall not be known. Wherefore, brethren, be zealous to prophesy: and forbid not to
40 speak with tongues. But let all things be done decently and according to order.

CHAPTER XV

Now I make known unto you, brethren, the gospel which I preached to you, which also you have
2 received, and wherein you stand; by which also you

are saved, if you hold fast after what manner I preached
unto you, unless you have believed in vain. For I de- 3
livered unto you first of all, which I also received: How
that Christ died for our sins according to the scriptures:
and that he was buried, and that he rose again the third 4
day according to the scriptures: and that he was seen 5
by Cephas; and after that by the eleven. Then he was 6
seen by more than five hundred brethren at once: of
whom many remain until this present, and some are fallen
asleep. After that, he was seen by James, then by all 7
the apostles. And last of all, he was seen also by me, 8
as by one born out of due time. For I am the least of 9
the apostles, who am not worthy to be called an apostle,
because I persecuted the church of God. But by the grace 10
of God, I am what I am; and his grace in me hath not
been void, but I have laboured more abundantly than
all they: yet not I, but the grace of God with me: for 11
whether I or they, so we preach, and so you have believed.

Now if Christ be preached that he arose again from 12
the dead, how do some among you say that there is no
resurrection of the dead? But if there be no resurrection 13
of the dead, then Christ is not risen again. And if Christ 14
be not risen again, then is our preaching vain, and your
faith is also vain. Yea, and we are found false witnesses 15
of God, because we have given testimony against God,
that he hath raised up Christ, whom he hath not raised up
if the dead rise not again. For if the dead rise not again, 16
neither is Christ risen again. And if Christ be not risen 17
again, your faith is vain, for you are yet in your sins.
Then they also that are fallen asleep in Christ are perished. 18
If in this life only we have hope in Christ, we are of all 19
men most miserable.

But now Christ is risen from the dead, the first fruits 20
of them that sleep. For by a man *came* death, and by 21
a man the resurrection of the dead. And as in Adam 22
all die, so also in Christ all shall be made alive. But 23

every one in his own order: the first-fruits Christ, then they that are of Christ, who have believed in his coming.
24 Afterwards the end: when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality and power, and virtue.
25 For he must reign, *Until he hath put all his enemies under*
26 *his feet.* And the enemy death, shall be destroyed last, *For he hath put all things under his feet.* And whereas he
27 saith: *All things are put under him:* undoubtedly, he is
28 excepted who put all things under him. And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.
29 Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? Why are they
30 then baptized for them? Why also are we in danger
31 every hour? I die daily, I protest by your glory, brethren,
32 which I have in Christ Jesus our Lord. If (according to man) I fought with beasts at Ephesus, what doth it profit me if the dead rise not again? *Let us eat and drink,*
33 *for to-morrow we shall die.* Be not seduced: *Evil com-*
34 *munications corrupt good manners.* Awake, ye just, and sin not. For some have not the knowledge of God, I speak it to your shame.

v. 25. Psalm CIX. 1.

v. 29. *Baptized for the dead:* the motive for whose baptism is their wish to rejoin their departed Christian friends or relatives in the life beyond. Or: they wish somehow to benefit the dead by their baptism, whether this be sacramental baptism, or a baptism of mortifications and afflictions in the sense of Luke XII. 50, Mark X. 38. Or: there existed a custom, which St. Paul mentions without approving, of being baptized instead of those who had died without baptism, vicarious baptism therefore. Marcionite heretics had such a custom in the second century. Possibly the survival of an archaic superstition. The meaning has remained obscure.

v. 32. Isaias XXII. 13.

But some man will say: How do the dead rise again? 35
Or with what manner of body shall they come? Senseless 36
man, that which thou sowest is not quickened, except it
die first. And that which thou sowest, thou sowest not 37
the body that shall be; but bare grain, as of wheat, or of
some of the rest. But God giveth it a body as he will: 38
and to every seed its proper body. All flesh is not the 39
same flesh: but one *is the flesh* of men, another of beasts,
another of birds, another of fishes. And *there are* bodies 40
celestial and bodies terrestrial: but one *is the* glory of
the celestial, and another of the terrestrial. One *is the* 41
glory of the sun, another the glory of the moon, and
another the glory of the stars. For star differeth from star
in glory. So also is the resurrection of the dead. It is 42
sown in corruption, it shall rise in incorruption. It is 43
sown in dishonour, it shall rise in glory. It is sown in
weakness, it shall rise in power. It is sown a natural 44
body, it shall rise a spiritual body. If there be a natural
body, there is also a spiritual body as it is written:
The first man Adam was made into a living soul: the last 45
Adam into a quickening spirit. Yet that was not first 46
which is spiritual, but that which is natural: afterwards
that which is spiritual. The first man *was* of the earth, 47
earthly: the second man, from heaven, heavenly. Such 48
as *is* the earthly, such also *are* the earthly: and such
as *is* the heavenly such also *are* they that are heavenly.
Therefore as we have borne the image of the earthly, 49
let us bear also the image of the heavenly. Now this 50
I say, brethren, that flesh and blood cannot possess
the kingdom of God: neither shall corruption possess
incorruption.

Behold I tell you a mystery. We shall all indeed rise 51

v. 45. Gen. II. 7.

v. 51. Some Greek texts read: we shall all sleep (i.e. die) but we shall not all be changed. Others again read: we shall not all sleep, but we shall all be changed. Which is the

52 again: but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again in-
53 corruptible and we shall be changed. For this corruptible must put on incorruption; and this mortal must put
54 on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is
55 written: *Death is swallowed up in victory. O death, where*
56 *is thy victory? O death, where is thy sting?* Now the sting of death is sin: and the strength of sin *is* the law.
57 But thanks be to God, who hath given us the victory through our Lord Jesus Christ.
58 Therefore, my beloved brethren, be ye steadfast and unmoveable; always abounding in the work of the Lord, knowing that your labour is not vain in the Lord.

CHAPTER XVI

Now concerning the collections that are made for the saints, as I have given order to the churches of
2 Galatia, so do ye also. On the first day of the week let every one of you put apart with himself, laying up what it

true text cannot be settled with certainty. Each reading makes satisfactory sense. All men shall indeed rise, but not all shall be changed into glory. Not all of us shall die, but we shall all be changed unto glory. The last reading perhaps best fits the context. At the coming of Christ some of the faithful will be amongst the living and these shall not pass through death but be changed in an instant unto a glorified life. Christ shall come to judge the living and the dead. This seems to be the mystery or secret revealed by St. Paul. The Apostle as a living man amongst the living uses the term 'we' without thereby claiming that he will be alive at Christ's coming.

vv. 54–55. Osee XIII. 14.

shall well please him; that when I come, the collections be not then to be made. And when I shall be with you, 3 whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem. And if it be meet 4 that I also go, they shall go with me. Now I will come 5 to you, when I shall have passed through Macedonia. For I shall pass through Macedonia. And with you 6 perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go. For I will not see you now by the way, for I trust that 7 I shall abide with you some time, if the Lord permit. But I will tarry at Ephesus until pentecost. For a 8,9 great door and evident is opened unto me: and many adversaries.

Now if Timothy come, see that he be with you without 10 fear, for he worketh the work of the Lord, as I also do. Let no man therefore despise him, but conduct ye him 11 on his way in peace, that he may come to me. For I look for him with the brethren. And touching *our* brother 12 Apollo, I give you to understand that I much entreated him to come unto you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

Watch ye, stand fast in the faith, do manfully, and 13 be strengthened. Let all your things be done in 14 charity.

And I beseech you, brethren, you know the house of 15 Stephanus, and of Fortunatus, and of Achaicus, that they are the first-fruits of Achaia, and have dedicated themselves to the ministry of the saints: that you also be 16 subject to such, and to every one that worketh with us, and laboureth. And I rejoice in the presence of Stephanus 17 and Fortunatus and Achaicus, because that which was wanting on your part, they have supplied. For they have 18 refreshed both my spirit and yours. Know them therefore that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in
20 their house, with whom I also lodge. All the brethren salute you. Salute one another in a holy kiss.
21,22 The salutation of *me*, Paul, with my own hand. If any man love not our Lord Jesus Christ, let him be anathema,
23 maran atha. The grace of our Lord Jesus Christ be
24 with you. My charity be with you all in Christ Jesus. Amen.

v. 22. Maran atha. Two Aramaic words meaning: Our Lord is coming.

THE SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS

This second letter to the Corinthians was written within six months or a year after the first. It was probably written from Philippi, for St. Paul, on leaving Ephesus, was retracing his steps by the land route to the scenes of his former labours. Between the two still extant letters St. Paul may have written another which is seemingly lost. Cf. Chap. VII. 8. The second extant letter is almost entirely a vindication of his own work and right as Apostle. In the first part he defends his labours and apostolate in a kindly calm way. In the second part he does so in a stern and passionate manner, speaking vehemently to his opponents. The two parts are separated by directions concerning the collections to be made for the poor in Jerusalem. It has been suggested that the second part is really the whole or part of the "lost" letter or that some time elapsed between the writing of the first and the second part, during which time the situation at Corinth had gravely changed. St. Paul's opponents were evidently convert Jews who claimed to be "ministers of Christ" (cf. Chap. XI. 23) and questioned St. Paul's authority. It is likely that St. Paul paid a visit to Corinth which is not mentioned in Acts. Cf. Chap. XII. 14 and XIII. 1.

CHAPTER I

Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, to the Church of God that is at Corinth, with all the saints that are in all Achaia: grace unto you and peace from God our Father, and 2
from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, 3
the Father of mercies, and the God of all comfort: who 4
comforteth us in all our tribulation: that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For 5
as the sufferings of Christ abound in us: so also by Christ

6 doth our comfort abound. Now whether we be in tribulation, *it is* for your exhortation and salvation: or whether we be comforted, *it is* for your consolation: or whether we be exhorted, *it is* for your exhortation and salvation, which worketh the enduring of the same suffer-
7 ings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8 For we would not have you ignorant, brethren, of our tribulation which came to us in Asia, that we were pressed out of measure above *our* strength, so that we
9 were weary even of life. But we had in ourselves the answer of death, that we should not trust in ourselves,
10 but in God who raiseth the dead. Who hath delivered and doth deliver us out of so great dangers: in whom we
11 trust that he will yet also deliver us, you helping withal in prayer for us: that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.

12 For our glory is this, the testimony of our conscience that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards
13 you. For we write no other things to you than what you have read and known. And I hope that you shall
14 know unto the end: as also you have known us in part, that we are your glory, as you also are ours in the day of our Lord Jesus Christ.

15 And in this confidence I had a mind to come to you
16 before, that you might have a second grace: and to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards

v. 6. or whether we be exhorted it is for your exhortation: these words are lacking in the best manuscripts. St. Paul means: whether I am distressed or comforted, God intends it for your good.

Judea. Whereas then I was thus minded, did I use 17
lightness? Or the things that I purpose, do I purpose
according to the flesh, that there should be with me, *It*
is, and *It is not*? But God is faithful, for our preaching 18
which was to you, was not, *It is*, and *It is not*. For the 19
Son of God, Jesus Christ, who was preached among you
by us, by me, and Sylvanus, and Timothy, was not, *It is*,
and *It is not*, but *It is*, was in him. For all the promises 20
of God are in him, *It is:* therefore also by him, amen
to God, unto our glory. Now he that confirmeth us 21
with you in Christ, and that hath anointed us, is God:
who also hath sealed us, and given the pledge of the 22
Spirit in our hearts.

But I call God to witness upon my soul, that to spare 23
you, I came not any more to Corinth, not because we
exercise dominion over your faith: but we are helpers
of your joy: for in faith you stand.

CHAPTER II

But I determined this with myself, not to come to you
again in sorrow. For if I make you sorrowful, 2
who is he then that can make me glad, but the same who
is made sorrowful by me? And I wrote this same to 3
you; that I may not, when I come, have sorrow upon
sorrow from them of whom I ought to rejoice; having
confidence in you all that my joy is the joy of you all.
For out of much affliction and anguish of heart, I wrote 4
to you with many tears; not that you should be made
sorrowful, but that you might know the charity I have
more abundantly towards you.

And if any one have caused grief, he hath not grieved 5

v. 17. use lightness: speak with levity and carelessly. *It is and it is not:* Yea and nay, as of one who is uncertain of his own mind.

6 me; but in part, that I may not burden you all. To
him that is such a one this rebuke is sufficient, that is
7 given by many: so that contrariwise you should rather
pardon and comfort him, lest perhaps such a one be
8 swallowed up with overmuch sorrow. For which cause
I beseech you, that you would confirm your charity towards
9 him. For to this end also did I write, that I may know
the experiment of you, whether you be obedient in all
10 things. And to whom you have pardoned any thing, I
also. For what I have pardoned, if I have pardoned any
thing, for your sakes have I done it in the person of Christ:
11 that we be not overreached by Satan. For we are not
ignorant of his devices.
12 And when I was come to Troas for the gospel of Christ,
13 and a door was opened unto me in the Lord, I had no
rest in my spirit, because I found not Titus my brother;
but bidding them farewell, I went into Macedonia.
14 Now thanks be to God, who always maketh us to triumph
in Christ Jesus, and manifesteth the odour of his knowledge
15 by us in every place. For we are the good odour of Christ
unto God, in them that are saved, and in them that perish.
16 To the one indeed the odour of death unto death; but
to the others the odour of life unto life. And for these
17 things who is so sufficient? For we are not as many,
adulterating the word of God, but with sincerity, but as
from God, before God in Christ we speak.

CHAPTER III

Do we begin again to commend ourselves? Or do
we need (as some do) epistles of commendation
2 to you, or from you? You are our epistle, written in
3 our hearts, which is known and read by all men; being
manifested, that you are the epistle of Christ, ministered
by us, and written not with ink, but with the Spirit of

the living God: not in tables of stone, but in the fleshy tables of the heart. And such confidence we have, 4
through Christ towards God. Not that we are sufficient 5
to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit 6
ministers of the new testament, not in the letter but in the spirit. For the letter killeth: but the spirit quickeneth.

Now if the ministration of death, engraven with letters 7
upon stones, was glorious: so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how 8
shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory, much 9
more the ministration of justice aboundeth in glory. For even that which was glorious in this part was not 10
glorified, by reason of the glory that excelleth. For 11
if that which is done away was glorious, much more that which remaineth is in glory.

Having therefore such hope, we use much confidence; 12
and not as Moses put a veil upon his face that the children 13
of Israel might not steadfastly look on the face of that which is made void. But their senses were made dull. 14
For until this present day, the self-same veil, in the reading of the old testament, remaineth not taken away (because in Christ it is made void). But even until this 15
day when Moses is read, the veil is upon their heart. But when they shall be converted to the Lord, the veil shall 16
be taken away. Now the Lord is a Spirit. And where 17
the Spirit of the Lord is, there is liberty. But we all, 18
beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

vv. 7–18. In comparison with the ministry of the New Testament that of the Old Testament with its laws and prohibitions, its threats and penalties, was one of death and

CHAPTER IV

Therefore seeing we have this ministration, according
2 as we have obtained mercy, we faint not. But
we renounce the hidden things of dishonesty, not walking
in craftiness nor adulterating the word of God, but by
manifestation of the truth commending ourselves to every
3 man's conscience, in the sight of God. And if our gospel
4 be also hid, it is hid to them that are lost, in whom the
god of this world hath blinded the minds of unbelievers,
that the light of the gospel of the glory of Christ, who is the
5 image of God, should not shine unto them. For we
preach not ourselves, but Jesus Christ our Lord: and
6 ourselves your servants through Jesus. For God, who
commanded the light to shine out of darkness, hath shined
in our hearts, to give the light of the knowledge of the
glory of God in the face of Christ Jesus.

7 But we have this treasure in earthen vessels, that the
8 excellency may be of the power of God, and not of us. In
all things we suffer tribulation, but are not distressed:
9 we are straitened, but are not destitute: we suffer perse-
cution, but are not forsaken: we are cast down, but we
10 perish not: always bearing about in our body the
mortification of Jesus, that the life also of Jesus may be
11 made manifest in our bodies. For we who live are always
delivered unto death for Jesus' sake: that the life also of
12 Jesus may be made manifest in our mortal flesh. So then
death worketh in us, but life in you.

13 But having the same spirit of faith, as it is written:
I believed, for which cause I have spoken: we also believe,

condemnation and a dispensation destined to become void; yet Moses had to veil his face to cover its glory. Cf. Exod. XXXIV. 33.

v. 13. Psalm CXV. 10.

for which cause we speak also: knowing that he who 14
raised up Jesus will raise up us also with Jesus, and place
us with you. For all things *are* for your sakes: that the 15
grace abounding through many may abound in thanks-
giving unto the glory of God. For which cause we faint 16
not: but though our outward man is corrupted, yet
the inward man is renewed day by day. For that which 17
is at present momentary and light of our tribulation,
worketh for us above measure exceedingly an eternal weight
of glory; while we look not at the things which are seen, 18
but at the things which are not seen. For the things which
are seen are temporal: but the things which are not seen
are eternal.

CHAPTER V

For we know, if our earthly house of this habitation
be dissolved, that we have a building of God, a house
not made with hands, eternal in heaven. For in this also 2
we groan, desiring to be clothed upon with our habitation
that is from heaven: yet so that we be found clothed, 3
not naked. For we also, who are in this tabernacle, 4
do groan being burthened: because we would not be un-
clothed but clothed upon, that that which is mortal may
be swallowed up by life. Now he that maketh us for 5
this very thing is God, who hath given us the pledge of the
Spirit. Therefore having always confidence, knowing 6
that while we are in the body, we are absent from the 7

vv. 2–9. The Christian hope is not like that of some philosophers: to shuffle off this mortal coil and to remain for ever in a disembodied state, a bare and naked spirit. We know indeed that between our death and the general resurrection we shall exist without our bodies, but our hope is for a permanent home in a glorified body, which will remain for ever. Yet, since in this body on earth we cannot see Christ, we prefer rather to be for a while without our bodies that in our disembodied souls we may be with Christ.

8 Lord, (for we walk by faith and not by sight); but
we are confident, and have a good will to be absent rather
9 from the body, and to be present with the Lord. And
therefore we labour, whether absent or present, to
10 please him. For we must all be manifested before the
judgment seat of Christ, that every one may receive the
proper things of the body, according as he hath done,
whether it be good or evil.

11 Knowing therefore the fear of the Lord, we use per-
suasion to men: but to God we are manifest. And I trust
12 also that in your consciences we are manifest. We com-
mend not ourselves again to you, but give you occasion
to glory in our behalf: that you may have *somewhat to*
13 *answer* them who glory in face, and not in heart. For
whether we be transported in mind, *it is* to God; or
14 whether we be sober, *it is* for you. For the charity of
Christ presseth us: judging this, that if one died for all,
15 then all were dead. And Christ died for all: that they
also who live may not now live to themselves, but unto
him who died for them and rose again.

16 Wherefore henceforth we know no man according to
the flesh. And if we have known Christ according to the
17 flesh: but now we know him so no longer. If then any
be in Christ a new creature, the old things are passed
18 away, behold all things are made new. But all things
are of God, who hath reconciled us to himself by Christ,

vv. 16–17. Identified through baptism with Christ, Christians died to their former selves and rose other men. Their previous race, status, wealth or wisdom became of no account, only their new birth in Christ was considered. Human standards lost their importance. Even with regard to Christ Himself we regard Him no longer according to human relationship as a Jew or a kinsman, or former companion, as one whom some of us have seen with bodily eyes, or as Messias according to Jewish nationalistic expectations. We Christians have entered into a new world, the old has passed away.

and hath given to us the ministry of reconciliation. For 19
God indeed was in Christ reconciling the world to himself,
not imputing to them their sins: and he hath placed in us
the word of reconciliation.

For Christ therefore we are ambassadors, God as it 20
were exhorting by us. For Christ, we beseech you, be
reconciled to God. Him that knew no sin, for us he 21
hath made sin, that we might be made the justice of God
in him.

CHAPTER VI

And we helping do exhort you, that you receive not
the grace of God in vain. For he saith: *In an* 2
accepted time have I heard thee; and in the day of salvation
have I helped thee. Behold, now is the acceptable time:
behold, now is the day of salvation. Giving no offence 3
to any man, that our ministry be not blamed. But 4
in all things let us exhibit ourselves as the ministers of
God, in much patience, in tribulation, in necessities, in
distresses, in stripes, in prisons, in seditions, in labours, 5
in watchings, in fastings, in chastity, in knowledge, 6
in long-suffering, in sweetness, in the Holy Ghost, in
charity unfeigned, in the word of truth, in the power 7
of God; by the armour of justice on the right hand and
on the left, by honour and dishonour, by evil report 8
and good report: as deceivers, and yet true: as unknown,
and yet known: as dying, and behold we live: as chastised, 9
and not killed: as sorrowful, yet always rejoicing: as 10
needy, yet enriching many: as having nothing, and
possessing all things.

Our mouth is open to you, O ye Corinthians, our heart 11

v. 2. Isaias XLIX. 8.

vv. 11–13. In vv. 4–10 St. Paul had poured out his very soul, describing his innermost feelings in the hardships of his apostolate. Overcome by emotion he says: I am now speaking to you with uttermost freedom. My heart is big

12 is enlarged. You are not straitened in us: but in your
13 own bowels you are straitened. But having the same recompense (I speak as to my children), be you also enlarged.

14 Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship
15 hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with
16 the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: *I will dwell in them, and walk among them, and I will be their God, and they shall be my people.*
17 Wherefore, *Go out from among them, and be ye separate,*
18 saith the Lord, *and touch not the unclean thing. And I will receive you: and I will be a Father to you: and you shall be my sons and daughters, saith the Lord Almighty.*

CHAPTER VII

Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the
2 fear of God. Receive us. We have injured no man, we

enough to hold you all in affection. It is your heart that is not big enough to hold and understand me. You feel under some constraint towards me. Now as a reward for my openness, widen your love for me.

v. 16. Lev. XXVI. 12.

v. 17. Isaias LII. 11.

v. 18. Jer. XXXI. 9.

v. 2. Receive us, rather: Make room for us in your hearts. This sentence, seems to us to be immediately connected with Chapter VI. 13. The intervening section does apparently disturb the sense. This may be because it refers to some intimate matter in dispute between St. Paul and the Corinthians of which no knowledge has come down to us. Possibly the entering into marriage with pagans or Jews.

have corrupted no man, we have overreached no man.
I speak not this to your condemnation. For we have said 3
before that you are in our hearts, to die together, and
to live together.

Great is my confidence with you, great is my glorying 4
for you. I am filled with comfort: I exceedingly abound
with joy in all our tribulation. For also when we were 5
come into Macedonia our flesh had no rest, but we
suffered all tribulation: combats without, fears within.
But God, who comforteth the humble, comforted us by the 6
coming of Titus. And not by his coming only, but also 7
by the consolation wherewith he was comforted in you,
relating to us your desire, your mourning, your zeal for
me; so that I rejoiced the more.

For although I made you sorrowful by my epistle, I do 8
not repent: and if I did repent, seeing that the same
epistle (although but for a time) did make you sorrowful,
now I am glad: not because you were made sorrowful, 9
but because you were made sorrowful unto penance. For
you were made sorrowful according to God, that you
might suffer damage by us in nothing. For the sorrow that 10
is according to God worketh penance steadfast unto
salvation: but the sorrow of the world worketh death.
For behold this self-same thing, that you were made 11
sorrowful according to God, how great carefulness it
worketh in you: yea defence, yea indignation, yea fear,
yea desire, yea zeal, yea revenge: in all things you have
shewed yourselves to be undefiled in the matter. Where- 12
fore although I wrote to you, *it was* not for his sake that did
the wrong, not for him that suffered it: but to manifest
our carefulness that we have for you before God: 13
therefore we were comforted.

But in our consolation we did the more abundantly
rejoice for the joy of Titus, because his spirit was re-
freshed by you all. And if I have boasted any thing 14
to him of you, I have not been put to shame; but as we

have spoken all things to you in truth, so also our boasting
15 that was made to Titus, is found truth. And his bowels
are more abundantly towards you; remembering the obedi-
ence of you all, how with fear and trembling you received
16 him. I rejoice that in all things I have confidence in you.

CHAPTER VIII

Now we make known unto you, brethren, the grace
of God, that hath been given in the churches of
2 Macedonia; that in much experience of tribulation
they have had abundance of joy, and their very deep
poverty hath abounded unto the riches of their simplicity.
3 For according to their power (I bear them witness), and
4 beyond their power they were willing; with much en-
treaty begging of us the grace and communication of the
5 ministry that is done toward the saints. And not as we
hoped, but they gave their own selves first to the
6 Lord, then to us by the will of God; insomuch that
we desired Titus, that as he had begun, so also he
7 would finish among you this same grace: that as in
all things you abound in faith, and word, and know-
ledge, and all carefulness, moreover also in your charity
8 towards us, so in this grace also you may abound. I
speak not as commanding: but by the carefulness of others,
approving also the good disposition of your charity.

v. 4. Communication of the ministry. The Greek word liturgy, which is here used, refers to a public office, whether in Church or in civil life. The Macedonians wished to have a share in the collection and administration or at least the care of the moneys for the poor in Jerusalem. The gathering of alms for the poor in the Holy City was an almost official duty of St. Paul, for SS. Peter, James and John had agreed that St. Paul should go to the Gentiles "only that he should be mindful of the poor" of the Jewish communities in Palestine. Cf. Gal. II. 10.

For you know the grace of our Lord Jesus Christ, that 9
being rich he became poor for your sakes; that through his
poverty you might be rich. And herein I give my advice: 10
for this is profitable for you who have begun not only to
do but also to be willing, a year ago. Now therefore 11
perform ye it also in deed; that as your mind is forward
to be willing, so it may be also to perform, out of that
which you have. For if the will be forward, it is accepted 12
according to that which *a man* hath, not according to that
which he hath not. For *I mean* not that others should 13
be eased, and you burthened: but by an equality. In this 14
present time let your abundance supply their want: that
their abundance also may supply your want, that there
may be an equality. As it is written: *He that had much,* 15
had nothing over: and he that had little, had no want.

And thanks be to God, who hath given the same care- 16
fulness for you in the heart of Titus. For indeed he 17
accepted the exhortation: but being more careful, of his
own will he went unto you. We have sent also with him 18
the brother whose praise is in the gospel through all the
churches: and not that only, but he was also ordained 19
by the churches companion of our travels, for this grace
which is administered by us, to the glory of the Lord, and
our determined will: avoiding this lest any man should 20
blame us in this abundance which is administered by us.
For we forecast what may be good not only before God, 21
but also before men. And we have sent with them our 22
brother also, whom we have often proved diligent in
many things: but now much more diligent, with much
confidence in you, either for Titus, who is my companion 23
and fellow labourer towards you, or our brethren, the
apostles of the churches, the glory of Christ. Wherefore 24
shew ye to them, in the sight of the churches, the evidence
of your charity and of our boasting on your behalf.

v. 15. Exod. XVI. 18.

CHAPTER IX

For concerning the ministry that is done towards the saints, it is superfluous for me to write unto you.
2 For I know your forward mind: for which I boast of you to the Macedonians, that Achaia also is ready from the year past, and your emulation hath provoked very many.
3 Now I have sent the brethren, that the thing which we boast of concerning you be not made void in this behalf,
4 that (as I have said) you may be ready: lest when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this
5 matter. Therefore I thought it necessary to desire the brethren that they would go to you before and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.
6 Now this I say: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap
7 blessings. Every one as he hath determined in his heart, not with sadness or of necessity: *For God loveth a cheerful*
8 *giver.* And God is able to make all grace abound in you: that ye always having all sufficiency in all things may
9 abound to every good work, as it is written: *He hath dispersed abroad, he hath given to the poor; his justice*
10 *remaineth for ever.* And he that ministereth seed to the sower will both give you bread to eat, and will multiply your seed and increase the growth of the fruits of your
11 justice: that being enriched in all things, you may abound unto all simplicity, which worketh through us thanks-
12 giving to God. Because the administration of this office doth not only supply the want of the saints, but aboundeth
13 also by many thanksgivings in the Lord, by the proof of this ministry, glorifying God for the obedience of your

v. 7. Eccli. XXXV. 11. *v.* 9. Psalm CXI. 9.

confession unto the gospel of Christ, and for the simplicity of *your* communicating unto them and unto all; and in 14
their praying for you, being desirous of you because of the excellent grace of God in you. Thanks be to God 15
for his unspeakable gift.

CHAPTER X

Now I, Paul, myself beseech you, by the mildness and modesty of Christ, who in presence indeed am lowly among you, but being absent am bold toward you. But 2
I beseech you, that I may not be bold when I am present with that confidence wherewith I am thought to be bold, against some who reckon us as if we walked according to the flesh. For though we walk in the flesh, we do not war 3
according to the flesh. For the weapons of our warfare 4
are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels, and every height 5
that exalteth itself against the knowledge of God: and bringing into captivity every understanding unto the obedience of Christ: and having in readiness to 6
revenge all disobedience, when your obedience shall be fulfilled.

See the things that are according to outward appearance. 7
If any man trust to himself, that he is Christ's, let him think this again with himself, that as he is Christ's, so are we also. For if also I should boast somewhat more 8
of our power, which the Lord hath given us unto edification and not for your destruction, I should not be ashamed. But that I may not be thought as it were to terrify you by 9
epistles: (for his epistles indeed, say they, are weighty 10
and strong; but his bodily presence is weak, and his speech contemptible): let such a one think this, that 11
such as we are in word by epistles when absent, such also *we will be* indeed when present.

12 For we dare not match, or compare ourselves with some
that commend themselves: but we measure ourselves by
13 ourselves, and compare ourselves with ourselves. But
we will not glory beyond our measure; but according to
the measure of the rule which God hath measured to us, a
14 measure to reach even unto you. For we stretch not out
ourselves beyond our measure, as if we reached not unto
you. For we are come as far as to you in the gospel of
15 Christ. Not glorying beyond measure in other men's
labours; but having hope of your increasing faith, to be
16 magnified in you according to our rule abundantly. Yea,
unto those places that are beyond you to preach the
gospel: not to glory in another man's rule, in those things
that are made ready to our hand.
17 But he that glorieth, let him glory in the Lord.
18 For not he who commendeth himself is approved, but he
whom God commendeth.

CHAPTER XI

Would to God you could bear with some little of
2 my folly: but do bear with me. For I am jealous
of you with the jealousy of God. For I have espoused you
to one husband, that I may present you as a chaste virgin
3 to Christ. But I fear lest, as the serpent seduced Eve
by his subtilty, so your minds should be corrupted and
4 fall from the simplicity that is in Christ. For if he that
cometh preacheth another Christ, whom we have not
preached; or if you receive another Spirit, whom you
have not received; or another gospel, which you have not
5 received: you might well bear *with him.* For I suppose
that I have done nothing less than the great apostles.
6 For although I be rude in speech, yet not in knowledge:
but in all things we have been made manifest to you.
7 Or did I commit a fault, humbling myself that you

might be exalted, because I preached unto you the gospel of God freely? I have taken from other churches, receiving 8
wages of them for your ministry. And when I was present 9
with you and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia, and in all things I have kept myself from being burthensome to you: and so I will keep myself. The truth of Christ is in me, that this 10
glorying shall not be broken off in me in the regions of Achaia. Wherefore? Because I love you not? God 11
knoweth it. But what I do, that I will do: that I may cut 12
off the occasion from them that desire occasion, that wherein they glory, they may be found even as we. For 13
such false apostles are deceitful workmen, transforming themselves into the apostles of Christ. And no wonder: 14
for Satan himself transformeth himself into an angel of light. Therefore it is no great thing if his ministers 15
be transformed as the ministers of justice: whose end shall be according to their works.

Again I say (let no man think me to be foolish, other- 16
wise take me as one foolish, that I also may glory a little): that which I speak, I speak not according to God, but 17
as it were in foolishness, in this matter of glorying. Seeing that many glory according to the flesh, I will 18
glory also. For you gladly suffer the foolish: whereas 19
yourselves are wise. For you suffer if a man bring you 20
into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak 21
in this part. Wherein if any man dare (I speak foolishly),

vv. 18–21. St. Paul describes the overbearing, boastful and haughty ways in which his Jewish-Christian opponents had behaved towards his converts at Corinth, and yet how these converts had patiently put up with such conduct. Ironically, to his own disparagement, he suggested that it was he who, when he was with them, had shown himself feeble in such rude accomplishments.

22 I dare also. They are Hebrews: so am I. They are
Israelites: so am I. They are the seed of Abraham: so
23 am I. They are the ministers of Christ (I speak as one
less wise), I am more: in many more labours, in prisons
more frequently, in stripes above measure, in deaths often.
24 Of the Jews five times did I receive forty *stripes*, save one,
25 thrice was I beaten with rods, once I was stoned, thrice
I suffered shipwreck; a night and a day I was in the depth
26 of the sea. In journeying often, in perils of waters, in
perils of robbers, in perils from my own nation, in perils
from the gentiles, in perils in the city, in perils in the
wilderness, in perils in the sea, in perils from false
27 brethren; in labour and painfulness, in much watchings,
in hunger and thirst, in fastings often, in cold and
28 nakedness: besides those things which are without, my
29 daily instance, the solicitude for all the churches. Who
is weak, and I am not weak? Who is scandalized, and I
30 am not on fire? If I must needs glory, I will glory
31 of the things that concern my infirmity. The God and
Father of our Lord Jesus Christ, who is blessed for ever,
32 knoweth that I lie not. At Damascus the governor of
the nation under Aretas the king, guarded the city of the
33 Damascenes to apprehend me: and through a window
in a basket was I let down by the wall, and so escaped his
hands.

CHAPTER XII

If I must glory (it is not expedient indeed): but I will
2 come to the visions and revelations of the Lord. I
know a man in Christ above fourteen years ago (whether
in the body, I know not, or out of the body, I know not:
God knoweth), such a one caught up to the third heaven.
3 And I know such a man (whether in the body, or out of the
4 body, I cannot tell: God knoweth): that he was caught
up into paradise, and heard secret words, which it is not

granted to man to utter. For such a one I will glory; 5
but for myself I will glory nothing but in my infirmities.
For though I should have a mind to glory, I shall not be 6
foolish: for I will say the truth. But I forbear, lest any
man should think of me above that which he seeth in me,
or any thing he heareth from me. And lest the greatness 7
of the revelations should exalt me, there was given me a
sting of my flesh, an angel of Satan to buffet me. For 8
which thing thrice I besought the Lord that it might
depart from me; and he said to me: My grace is sufficient 9
for thee: for power is made perfect in infirmity. Gladly
therefore will I glory in my infirmities, that the power
of Christ may dwell in me. For which cause I please 10
myself in my infirmities, in reproaches, in necessities, in
persecutions, in distresses, for Christ. For when I am
weak, then am I powerful.

I am become foolish: you have compelled me. For 11
I ought to have been commended by you: for I have no
way come short of them that are above measure apostles:
although I be nothing. Yet the signs of my apostleship 12
have been wrought on you, in all patience, in signs and
wonders and mighty deeds. For what is there that you 13
have had less than the other churches but that I myself
was not burthensome to you? Pardon me this injury.

Behold, now the third time I am ready to come to you; 14
and I will not be burthensome unto you. For I seek not

v. 7. This sting is held to be the ceaseless opposition of the Jews and Jewish-Christian party, St. Paul's brethren according to the flesh. Others hold that it consisted in temptations to impurity. Others again in some bodily infirmity, frequent illness, feebleness of sight or some weakness which hindered him in his Apostolic journeys.

v. 13. The only privilege which the Corinthians lost by being evangelized by St. Paul and not by others, was that financially he costs them nothing. He hopes that the Corinthians will pardon him depriving them of the privilege of paying.

the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the
15 children. But I most gladly will spend and be spent myself for your souls: although, loving you more I be loved
16 less. But be it so: I did not burthen you: but being
17 crafty, I caught you by guile. Did I overreach you by
18 any of them whom I sent to you? I desired Titus, and I sent with him a brother. Did Titus overreach you? Did we not walk with the same spirit? Did we not in the same steps?

19 Of old, think you that we excuse ourselves to you? We speak before God in Christ: but all things (my dearly
20 beloved) for your edification. For I fear lest perhaps when I come, I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions,
21 whisperings, swellings, seditions, be among you. Lest again, when I come, God humble me among you; and I mourn many of them that sinned before, and have not done penance for the uncleanness and fornication and lasciviousness that they have committed.

CHAPTER XIII

Behold, this is the third time I am coming to you. *In the mouth of two or three witnesses shall every word*
2 *stand.* I have told before, and foretell, as present and now absent, to them that sinned before and to all the rest, that
3 if I come again, I will not spare. Do you seek a proof of Christ that speaketh in me, who towards you is not weak,
4 but is mighty in you? For although he was crucified through weakness; yet he liveth by the power of God. For we also are weak in him; but we shall live with him by the power of God towards you.

v. 1. Deut. XIX. 15.

Try your own selves if you be in the faith: prove ye 5
yourselves. Know you not your own selves, that Christ
Jesus is in you, unless perhaps you be reprobates? But 6
I trust that you shall know that we are not reprobates.
Now we pray God that you may do no evil, not that we 7
may appear approved, but that you may do that which is
good and that we may be as reprobates. For we can 8
do nothing against the truth: but for the truth. For 9
we rejoice that we are weak and you are strong. This also
we pray for, your perfection. Therefore I write these 10
things, being absent, that, being present, I may not deal
more severely, according to the power which the Lord
hath given me unto edification and not unto destruction.

For the rest, brethren, rejoice, be perfect, take ex- 11
hortation, be of one mind, have peace: and the God of
peace and of love shall be with you. Salute one another 12
with a holy kiss. All the saints salute you.

The grace of our Lord Jesus Christ and the charity of 13
God and the communication of the Holy Ghost be with
you all. Amen.

THE EPISTLE OF ST. PAUL TO THE GALATIANS

The Galatians were a Celtic people in the North Centre and East of Asia Minor, whom St. Paul had converted and visited twice. The letter was written in A.D. *53 or 54, most probably from Ephesus. It is the most emotional of all St. Paul's Epistles. He burns with disappointment and indignation that his recent converts, all Gentiles, should have been interfered with by a set of Judaizers who taught the duty of circumcision and the observance of the Mosaic Law. Their attack seems to have been aimed at the very authority of St. Paul, as if he had not been well instructed in the Gospel by Christ's original Apostles. He answers that he owed his knowledge of the Gospel not to instruction by the original Twelve but to direct divine inspiration; but that at Jerusalem the conformity of his doctrine had been solemnly acknowledged. Salvation is by faith in Jesus Christ, not by observance of the Law. The divine promise to Abraham: In thy seed all generations shall be blessed, preceded the Law by 430 years and was independent of it. No subsequent condition altered it. The Law was but the schoolmaster preparing for the coming of Christ. Christ has come, the schoolmaster is dismissed.*

CHAPTER I

Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from
2 the dead, and all the brethren who are with me, to the
3 churches of Galatia: grace be to you and peace from God
4 the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and
5 our Father: to whom is glory for ever and ever. Amen.
6 I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel.
7 Which is not another: only there are some that trouble
8 you and would pervert the gospel of Christ. But though

we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If 9
any one preach to you a gospel besides that which you have received, let him be anathema. For do I now persuade 10
men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

For I give you to understand, brethren, that the gospel 11
which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; 12
but by the revelation of Jesus Christ. For you have heard 13
of my conversation in time past in the Jews' religion: how that beyond measure I persecuted the church of God and wasted it. And I made progress in the Jews' religion 14
above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. But 15
when it pleased him who separated me from my mother's womb, and called me by his grace, to reveal his Son in 16
me, that I might preach him among the gentiles: immediately I condescended not to flesh and blood. Neither 17
went I to Jerusalem, to the apostles who were before me; but I went into Arabia, and again I returned to Damascus.

Then, after three years, I went to Jerusalem to see 18
Peter, and I tarried with him fifteen days. But other of the 19
apostles I saw none, saving James the brother of the Lord. Now the things which I write to you, behold before God, 20
I lie not. Afterwards I came into the regions of Syria 21
and Cilicia. And I was unknown by face to the churches 22
of Judea, which were in Christ; but they had heard only: 23
He, who persecuted us in times past, doth now preach the faith which once he impugned. And they glorified 24
God in me.

CHAPTER II

Then, after fourteen years, I went up again to Jerusalem
2 with Barnabas, taking Titus also with me. And I went up according to revelation, and communicated to them the gospel which I preach among the gentiles, but apart to them who seemed to be something: lest perhaps
3 I should run or had run in vain. But neither Titus, who was with me, being a gentile, was compelled to be circum-
4 cised; but because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude.
5 To whom we yielded not by subjection, no, not for an hour, that the truth of the gospel might continue with
6 you. But of them who seemed to be something (what they were some time, it is nothing to me, God accepteth not the person of man), for to me they that seemed to
7 be something added nothing. But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision:
8 (for he who wrought in Peter to the apostleship of the circumcision, wrought in me also among the gentiles);
9 and when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the gentiles, and they unto the
10 circumcision; only that we should be mindful of the poor: which same thing also I was careful to do.
11 But when Cephas was come to Antioch, I withstood

v. 11. St. Paul and St. Peter were at one on the matter of doctrine (which concerns infallibility), but differed as to the expediency of a certain line of conduct in the mission field. St. Peter had shown weakness and inconsistency regarding the observance of Jewish dietary laws. St. Paul had

him to the face, because he was to be blamed. For before 12
that some came from James, he did eat with the gentiles:
but when they were come, he withdrew and separated
himself, fearing them who were of the circumcision.
And to his dissimulation the rest of the Jews consented, 13
so that Barnabas also was led by them into that dissimula-
tion. But when I saw that they walked not uprightly 14
unto the truth of the gospel, I said to Cephas before
them all: If thou, being a Jew, livest after the manner
of the gentiles, and not as the Jews do, how dost thou
compel the gentiles to live as do the Jews? We by nature 15
are Jews, and not of the gentiles, sinners. But knowing 16
that man is not justified by the works of the law, but by
the faith of Jesus Christ, we also believe in Christ Jesus,
that we may be justified by the faith of Christ, and not
by the works of the law: because by the works of the law
no flesh shall be justified.

But if while we seek to be justified in Christ, we our- 17
selves also are found sinners, is Christ then the minister
of sin? God forbid. For if I build up again the things 18
which I have destroyed, I make myself a prevaricator.
For I, through the law, am dead to the law, that I may 19
live to God: with Christ I am nailed to the cross. And 20
I live, now not I; but Christ liveth in me. And that I live
now in the flesh: I live in the faith of the Son of God,
who loved me and delivered himself for me. I cast not 21
away the grace of God. For if justice *be* by the law, then
Christ died in vain.

circumcised Timothy, the son of a Gentile father, and thus observed a main enactment of Mosaic Law, but in this he had not yielded to pressure by the Christian pro-Jewish party. He did it on his own initiative since otherwise Timothy would have been unable to enter Jewish circles to preach the Gospel.

CHAPTER III

O senseless Galatians, who hath bewitched you that you should not obey the truth: before whose eyes Jesus Christ hath been set forth, crucified among you?
2 This only would I learn of you: Did you receive the Spirit
3 by the works of the law, or by the hearing of faith? Are you so foolish, that whereas you began in the Spirit, you
4 would now be made perfect by the flesh? Have you
5 suffered so great things in vain? If *it be* yet in vain. He therefore who giveth to you the Spirit and worketh miracles among you, doth he do it by the works of the
6 law, or by the hearing of the faith? As it is written: *Abraham believed God, and it was reputed to him unto*
7 *justice.* Know ye therefore that they who are of faith,
8 the same are the children of Abraham. And the scripture, foreseeing that God justifieth the gentiles by faith, told unto Abraham before: *In thee shall all nations be blessed.*
9 Therefore they that are of faith shall be blessed with
10 faithful Abraham. For as many as are of the works of the law are under a curse. For it is written: *Cursed is every one that abideth not in all things which are written in the*
11 *book of the law, to do them.* But that in the law no man is justified with God, it is manifest: because *the just man*
12 *liveth by faith.* But the law is not of faith: but, *He that*
13 *doth those things shall live in them.* Christ hath redeemed us from the curse of the law, being made a curse for us: (for it is written: *Cursed is every one that hangeth on a tree*)
14 that the blessing of Abraham might come on the gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

v. 6. Gen. XV. 6.
v. 8. Gen. XII. 3.
v. 10. Deut. XXVII. 26.
v. 11. Habac. II. 4.
v. 12. Lev. XVIII. 5.
v. 13. Deut. XXI. 23.

Brethren (I speak after the manner of man), yet a man's 15
testament, if it be confirmed, no man despiseth nor
addeth to it. To Abraham were the promises made and 16
to his seed. He saith not: *And to his seeds*, as of many; but
as of one: *And to thy seed*, which is Christ. Now this I 17
say: that the testament which was confirmed by God,
the law which was made after four hundred and thirty
years doth not disannul, to make the promise of no effect.
For if the inheritance be of the law, it is no more of 18
promise. But God gave it to Abraham by promise.

Why then was the law? It was set because of trans- 19
gressions, until the seed should come to whom he made
the promise, being ordained by angels in the hand of a
mediator. Now a mediator is not of one: but God is one. 20

Was the law then against the promises of God? God 21
forbid. For if there had been a law given which could give
life, verily justice should have been by the law. But 22
the scripture hath concluded all under sin, that the
promise by the faith of Jesus Christ might be given to
them that believe.

But before the faith came, we were kept under the law 23
shut up, unto that faith which was to be revealed. Where- 24
fore the law was our pedagogue in Christ; that we might
be justified by faith. But after the faith is come, we are 25
no longer under a pedagogue. For you are all the children 26

vv. 19–20. The Law was given through angels in the hands of Moses as mediator. A mediator, or go-between, presupposes two parties and a conditional arrangement depending on the consent of both sides. When one party in the fulness of his power acts unconditionally, no mediator is used. God acted alone in His free and unconditional promise to Abraham that in his seed all mankind should be blessed. The Mosaic Law was a later arrangement due to the sinful conduct of Abraham's descendants. The Messianic promise was always independent of what Israel might do. When Christ, the Seed of Abraham, had come, the Mosaic Law lost its value.

27 of God by faith in Christ Jesus. For as many of you as
28 have been baptized in Christ have put on Christ. There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in
29 Christ Jesus. And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.

CHAPTER IV

Now I say: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all,
2 but is under tutors and governors until the time appointed
3 by the father: so we also, when we were children, were
4 serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of
5 a woman, made under the law: that he might redeem them who were under the law; that we might receive the
6 adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba,
7 Father! Therefore now he is not a servant, but a son.
8 And if a son, an heir also through God. But then indeed, not knowing God, you serve them who, by nature, are not
9 gods. But now, after that you have known God, or rather are known by God: how turn you again to the weak and
10 needy elements which you desire to serve again? You
11 observe days and months and times, and years. I am afraid of you, lest perhaps I have laboured in vain among you.

v. 27. To put on Christ means to put on the Person of Christ so as not only to enter into His dispositions and assume His character, but especially to enter into His rights, to occupy the like legal position as Himself, to share His prerogatives and become the same moral person as Himself. Christ being the Son of God, Christians have become adopted sons of God through their baptism by which they were immersed into Him and became morally the same personality as Christ in the eyes of the Eternal Father.

Be ye as I, because I also am as you brethren, I beseech 12
you: you have not injured me at all. And you know how 13
through infirmity of the flesh I preached the gospel to
you heretofore: and your temptation in my flesh you 14
despised not nor rejected; but received me as an angel
of God, *even* as Christ Jesus. Where is then your blessed- 15
ness? For I bear you witness that, if it could be done, you
would have plucked out your own eyes and would have
given them to me. Am I then become your enemy, 16
because I tell you the truth? They are zealous in your 17
regard not well: but they would exclude you, that you
might be zealous for them. But be zealous for that which 18
is good in a good thing always: and not only when I am
present with you. My little children, of whom I am 19
in labour again, until Christ be formed in you. And I 20
would willingly be present with you now, and change my
voice: because I am ashamed for you.

Tell me, you that desire to be under the law, have you 21
not read the law? For it is written that Abraham had 22
two sons: the one by a bond-woman, and the other by a
free woman. But he who *was* of the bond-woman was 23
born according to the flesh: but he of the free woman
was by promise. Which things are said by an allegory. 24
For these are the two testaments. The one from Mount
Sinai, engendering unto bondage; which is Agar. For 25
Sinai is a mountain in Arabia, which hath affinity to that
Jerusalem which now is, and is in bondage with her

v. 25. Ismael the child of Agar, a bondswoman of Abraham, was born in the course of nature; Isaac, the carrier of the Messianic promise, was miraculously born from his aged parents, Abraham and Sara. We can take this as an allegory, says St. Paul. Agar and Sara stand for the two dispensations, the Jewish and the Christian. Mount Sinai in Arabia, where the old law was given, corresponds in the allegory to the then actually existing city of Jerusalem, the centre of Jewry, which considers itself still in bondage to the Law given on Sinai; whereas the mother of us Christians, the children

26 children. But that Jerusalem which is above is free;
27 which is our mother. For it is written: *Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate,*
28 *more than of her that hath a husband.* Now we, brethren,
29 as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that
30 was after the spirit: so also it is now. But what saith the scripture: *Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of*
31 *the free woman.* So then, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ has made us free.

CHAPTER V

Stand fast, and be not held again under the yoke of
2 bondage. Behold, I Paul tell you, that if you be
3 circumcised, Christ shall profit you nothing. And I testify again to every man circumcising himself, that he is a
4 debtor to do the whole law. You are made void of Christ, you who are justified in the law: you are fallen from grace.
5 For we in spirit by faith wait for the hope of justice.
6 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith that worketh by charity.
7 You did run well: who hath hindered you, that you
8 should not obey the truth? This persuasion is not from

of liberty, is the heavenly Jerusalem, the home of the free children of God. As Abraham sent Agar and her son away because he mocked Isaac the freeborn son, so should Christians break with Jewish law and cast it off, and not dally with it as the Galatians did.

v. 27. Isaias LIV. 1. *v. 30.* Gen. XXI. 10.

him that calleth you. A little leaven corrupteth the 9
whole lump. I have confidence in you in the Lord that 10
you will not be of another mind: but he that troubleth
you shall bear the judgment whosoever he be. And I, 11
brethren, if I yet preach circumcision, why do I yet suffer
persecution? Then is the scandal of the cross made void.
I would they were even cut off who trouble you. 12

For you, brethren, have been called unto liberty: only 13
make not liberty an occasion to the flesh, but by charity
of the spirit serve one another. For all the law is fulfilled 14
in one word, *Thou shalt love thy neighbour as thyself.*
But if you bite and devour one another, take heed you 15
be not consumed one of another.

I say then, walk in the spirit, and you shall not fulfil 16
the lusts of the flesh. For the flesh lusteth against the 17
spirit: and the spirit against the flesh; for these are
contrary one to another, so that you do not the things
that you would. But if you are led by the spirit, you are 18
not under the law. Now the works of the flesh are mani- 19
fest: which are fornication, uncleanness, immodesty,
luxury, idolatry, witchcrafts, enmities, contentions, 20
emulations, wraths, quarrels, dissensions, sects, envies, 21
murders, drunkenness, revellings, and such like. Of the
which I foretell you, as I have foretold to you, that they
who do such things shall not obtain the kingdom of God.
But the fruit of the spirit is charity, joy, peace, patience, 22
benignity, goodness, longanimity, mildness, faith, modesty, 23
continency, chastity. Against such there is no law. And 24
they that are Christ's have crucified their flesh, with the
vices and concupiscences.

If we live in the Spirit, let us also walk in the Spirit. 25
Let us not be made desirous of vainglory, provoking one 26
another, envying one another.

v. 14. Lev. XIX. 18.

CHAPTER VI

Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself lest thou also
2 be tempted. Bear ye one another's burdens: and so
3 you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he
4 deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and
5 not in another. For every one shall bear his own burden.

6 And let him that is instructed in the word, communicate
7 to him that instructeth him, in all good things. Be not
8 deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life
9 everlasting. And in doing good, let us not fail. For
10 in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

11 See what a letter I have written to you with my own
12 hand. For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not
13 suffer the persecution of the cross of Christ. For neither they themselves who are circumcised keep the law: but they will have you to be circumcised, that they may
14 glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the
15 world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth any thing, nor
16 uncircumcision: but a new creature. And whosoever shall

follow this rule, peace on them, and mercy: and upon the Israel of God.

From henceforth let no man be troublesome to me; 17
for I bear the marks of the Lord Jesus in my body.

The grace of our Lord Jesus Christ be with your spirit, 18
brethren. Amen.

THE EPISTLE OF ST. PAUL TO THE EPHESIANS

This Epistle is a sister epistle to that of the Colossians, written at the same time and place during St. Paul's first imprisonment at Rome. Both treat substantially of the same matter. Ephesians may be described as a lyric song in honour of the Church as the Mystical Body of Christ. Colossians treats of Christ in His relation to all the universe and His exaltation above all the Angel world. In Christ dwells the Pleroma, i.e. the fulness of the Godhead bodily. Both Epistles display the highest flight of St. Paul's genius under the inspiration of the Holy Ghost. Ephesians was probably a circular letter and not addressed exclusively to the people at Ephesus, but the bearer, landing first at Ephesus, and delivering it there, the name of Ephesus came to be written in most, though not all, copies. Circumstances at Colossae moved St. Paul to write to the Church there a separate letter, but he told them to get the other letter at Laodicea which was only some twelve miles away.

CHAPTER I

Paul, an apostle of Jesus Christ by the will of God, to all the saints who are at Ephesus, and to the faithful
2 in Christ Jesus: grace be to you and peace from God the Father and from the Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly
4 *places*, in Christ. As he chose us in him before the foundation of the world, that we should be holy and unspotted
5 in his sight in charity. Who hath predestinated us unto the adoption of children through Jesus Christ unto himself;
6 according to the purpose of his will: unto the praise of the glory of his grace, in which he hath graced us in his
7 beloved Son. In whom we have redemption through his blood, the remission of sins, according to the riches of
8 his grace, which hath superabounded in us in all wisdom
9 and prudence, that he might make known unto us the

mystery of his will, according to his good pleasure, which
he hath purposed in him, in the dispensation of the 10
fulness of times, to re-establish all things in Christ, that
are in heaven and on earth, in him. In whom we also 11
are called by lot, being predestinated according to the
purpose of him who worketh all things according to the
counsel of his will: that we may be unto the praise of 12
his glory, we who before hoped in Christ: in whom 13
you also, after you had heard the word of truth (the gospel
of your salvation), in whom also believing, you were
signed with the holy spirit of promise. Who is the pledge 14
of our inheritance, unto the redemption of acquisition,
unto the praise of his glory.

Wherefore I also hearing of your faith that is in the 15
Lord Jesus, and of your love towards all the saints,
cease not to give thanks for you, making commemoration 16
of you in my prayers, that the God of our Lord Jesus 17
Christ, the Father of glory, may give unto you the spirit
of wisdom and of revelation, in the knowledge of him:
the eyes of your heart enlightened, that you may know 18
what the hope is of his calling, and what are the riches
of the glory of his inheritance in the saints. And what is 19
the exceeding greatness of his power towards us who
believe; according to the operation of the might of his
power, which he wrought in Christ, raising him up 20
from the dead, and setting him on his right hand in the
heavenly *places*, above all principality, and power, and 21
virtue, and dominion, and every name that is named, not
only in this world, but also in that which is to come.
And he hath subjected all things under his feet, and 22

v. 11. Though the Greek word here used is derived from *clerus*, or ' lot ', this word acquired a wider meaning as one's position or inheritance, special assignment, one's share, or vocation, one's lot in life. Our gracious vocation as Christians has been foreseen and forewilled by God from all eternity, and is the exact reverse of a matter of chance.

23 hath made him head over all the church, which is his body, and the fulness of him who is filled all in all.

CHAPTER II

And you, when you were dead in your offences and
2 sins, wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children
3 of unbelief: in which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of *our* thoughts, and were by nature children of wrath,
4 even as the rest: but God (who is rich in mercy), for his
5 exceeding charity wherewith he loved us even when we were dead in sins, hath quickened us together in Christ
6 (by whose grace you are saved); and hath raised us up together, and hath made us sit together in the heavenly
7 *places* through Christ Jesus: that he might shew in the ages to come the abundant riches of his grace, in his
8 bounty towards us in Christ Jesus. For by grace you are saved through faith, and that not of yourselves, for
9 it is the gift of God; not of works, that no man may glory.
10 For we are his workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them.

11 For which cause be mindful that you, being heretofore gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands:
12 that you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope of the promise, and without
13 God in this world. But now in Christ Jesus, you, who some time were afar off, are made nigh by the blood of
14 Christ. For he is our peace, who hath made both one, and breaking down the middle wall of partition, the

enmities in his flesh: making void the law of command- 15
ments *contained* in decrees: that he might make the two
in himself into one new man, making peace, and might 16
reconcile both to God in one body by the cross, killing
the enmities in himself. And coming, he preached peace 17
to you that were afar off, and peace to them that were
nigh. For by him we have access both in one Spirit to 18
the Father.

Now therefore you are no more strangers and foreigners; 19
but you are fellow citizens with the saints, and the
domestics of God, built upon the foundation of the 20
apostles and prophets, Jesus Christ himself being the
chief corner stone: in whom all the building, being 21
framed together, groweth up into an holy temple in the
Lord. In whom you also are built together into an 22
habitation of God in the Spirit.

CHAPTER III

For this cause, I Paul, the prisoner of Jesus Christ,
for you gentiles: if yet you have heard of the dis- 2
pensation of the grace of God, which is given me towards
you: how that according to revelation the mystery has 3
been made known to me, as I have written above in a
few words; as you reading may understand my knowledge 4
in the mystery of Christ, which in other generations was 5
not known to the sons of men, as it is now revealed to his
holy apostles and prophets in the Spirit: that the gentiles 6
should be fellow heirs, and of the same body, and co-
partners of his promise in Christ Jesus by the gospel
of which I am made a minister according to the gift of 7
the grace of God, which is given to me according to the
operation of his power. To me, the least of all the saints, 8
is given this grace, to preach among the gentiles the
unsearchable riches of Christ: and to enlighten all men, 9

that they may see what is the dispensation of the mystery which hath been hidden from eternity in God who
10 created all things: that the manifold wisdom of God may be made known to the principalities and powers in
11 the heavenly *places* through the church, according to the eternal purpose, which he made in Christ Jesus our
12 Lord: in whom we have boldness and access with confi-
13 dence by the faith of him. Wherefore I pray you not to faint at my tribulations for you, which is your glory.

14 For this cause I bow my knees to the Father of our
15 Lord Jesus Christ, of whom all paternity in heaven
16 and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit
17 with might unto the inward man, that Christ may dwell by faith in your hearts: that being rooted and founded in
18 charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and
19 depth, to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God.

20 Now to him who is able to do all things more abundantly than we desire or understand, according to the power
21 that worketh in us: to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.

CHAPTER IV

I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are
2 called: with all humility and mildness, with patience,
3 supporting one another in charity, careful to keep the
4 unity of the Spirit in the bond of peace. One body and one Spirit: as you are called in one hope of your calling;
5,6 one Lord, one faith, one baptism; one God and Father

of all, who is above all, and through all, and in us all.

But to every one of us is given grace according to the 7
measure of the giving of Christ. Wherefore he saith: 8
Ascending on high he led captivity captive: he gave gifts to men. Now that he ascended, what is it, but because 9
he also descended first into the lower parts of the earth?
He that descended is the same also that ascended above 10
all the heavens, that he might fill all things. And he 11
gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors; for the 12
perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet into 13
the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ; that henceforth we be no more children 14
tossed to and fro and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive. But doing the truth 15
in charity, we may in all things grow up in him who is the head, *even* Christ: from whom the whole body, being 16
compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of

v. 8. Psalm LXVII. 19.

v. 9. The lower parts of the earth.—This may refer to Christ's descent from heaven here on earth in the Incarnation, or to His descent to the parts below the earth, i.e. the nether world, after death. St. Paul apparently quotes Psalm LXVII. 19. in a form then current in Rabinnical circles, reading 'gave' instead of 'received'.

v. 16. The Church is not merely a natural juridical society as other such bodies in the world forming 'moral bodies' which are regarded as legal personalities; it is a supernatural society, created by God, and living by the divine grace of its Head and the indwelling of the Holy Ghost. See the Encyclical Letter *Mystici Corporis Christi* of Pius XII.

every part, maketh increase of the body unto the edifying of itself in charity.

17 This then I say and testify in the Lord: that henceforward you walk not as also the gentiles walk in the
18 vanity of their mind; having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.
19 Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness.
20,21 But you have not so learned Christ: if so be that you have heard him, and have been taught in him, as the
22 truth is in Jesus: to put off, according to former conversation, the old man, who is corrupted according to
23 the desire of error. And be renewed in the spirit of
24 your mind: and put on the new man, who according to God, is created in justice and holiness of truth.
25 Wherefore putting away lying, speak ye the truth every man with his neighbour: for we are members one of another.

26 Be angry, and sin not. Let not the sun go down upon
27,28 your anger. Give not place to the devil. He that stole, let him now steal no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.
29 Let no evil speech proceed from your mouth: but that which is good to the edification of faith, that it may
30 administer grace to the hearers. And grieve not the holy Spirit of God: whereby you are sealed unto the day of
31 redemption. Let all bitterness and anger and indignation and clamour, and blasphemy be put away from you, with
32 all malice. And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ.

CHAPTER V

Be ye therefore followers of God, as most dear children:
and walk in love, as Christ also hath loved us and 2
hath delivered himself for us, an oblation and a sacrifice
to God for an odour of sweetness. But fornication and all 3
uncleanness, or covetousness, let it not so much as be
named among you, as becometh saints: or obscenity, or 4
foolish talking, or scurrility, which is to no purpose:
but rather giving of thanks. For know ye this and under- 5
stand that no fornicator, or unclean, or covetous person
(which is a serving of idols), hath inheritance in the kingdom
of Christ and of God. Let no man deceive you with vain 6
words; for because of these things cometh the anger of
God upon the children of unbelief. Be ye not therefore 7
partakers with them. For you were heretofore darkness, 8
but now light in the Lord. Walk then as children of the
light; for the fruit of the light is in all goodness, and 9
justice, and truth: proving what is well pleasing to God. 10
And have no fellowship with the unfruitful works of 11
darkness, but rather reprove them. For the things that 12
are done by them in secret, it is a shame even to speak of.
But all things that are reproved are made manifest by the 13
light: for all that is made manifest is light. Wherefore 14
he saith: *Rise thou that sleepest, and arise from the dead:*
and Christ shall enlighten thee.

See therefore, brethren, how you walk circumspectly: 15
not as unwise, but as wise: redeeming the time, because 16
the days are evil. Wherefore become not unwise, but 17
understanding what is the will of God. And be not drunk 18
with wine, wherein is luxury, but be ye filled with the
Holy Spirit, speaking to yourselves in psalms and hymns, 19
and spiritual canticles, singing and making melody in your

v. 14. Isaias LX. 1.

20 hearts to the Lord: giving thanks always for all things,
in the name of our Lord Jesus Christ, to God and the
21 Father: being subject one to another in the fear of Christ.
22 Let women be subject to their husbands as to the
23 Lord: because the husband is the head of the wife: as
Christ is the head of the church. He *is* the saviour of his
24 body. Therefore as the church is subject to Christ, so
also let the wives be to their husbands in all things.
25 Husbands, love your wives, as Christ also loved the church,
26 and delivered himself up for it: that he might sanctify it,
cleansing it by the laver of water in the word of life:
27 that he might present it to himself a glorious church,
not having spot or wrinkle or any such thing, but that
28 it should be holy and without blemish. So also ought
men to love their wives as their own bodies. He that
29 loveth his wife loveth himself. For no man ever hated
his own flesh: but nourisheth and cherisheth it, as also
30 Christ doth the church: because we are members of his
31 body, of his flesh, and of his bones. *For this cause shall
a man leave his father and mother: and shall cleave to his*
32 *wife, and they shall be two in one flesh.* This is a great
sacrament: but I speak in Christ and in the church.
33 Nevertheless let every one of you in particular love his wife
as himself: and let the wife fear her husband.

CHAPTER VI

Children, obey your parents in the Lord: for this is
2 just. *Honour thy father and thy mother*, which is the
3 first commandment with a promise: *that it may be well
with thee, and thou mayest be longlived upon the earth.*
4 And you, fathers, provoke not your children to anger:
but bring them up in the discipline and correction of
the Lord.

v. 31. Gen. II. 24. *v.* 2. Exod. XX. 12.

Servants, be obedient to them that are your lords 5
according to the flesh, with fear and trembling, in the
simplicity of your heart, as to Christ. Not serving to 6
the eye, as it were pleasing men, but as the servants of
Christ, doing the will of God from the heart; with a 7
good will serving, as to the Lord, and not to men.
Knowing that whatsoever good thing any man shall do, 8
the same shall he receive from the Lord, whether he be
bond or free. And you, masters, do the same things to 9
them, forbearing threatenings: knowing that the Lord
both of them and you is in heaven: and there is no respect
of persons with him.

Finally, brethren, be strengthened in the Lord, and in 10
the might of his power. Put you on the armour of God, 11
that you may be able to stand against the deceits of the
devil. For our wrestling is not against flesh and blood: 12
but against principalities and powers, against the rulers
of the world of this darkness, against the spirits of wicked-
ness in the high places. Therefore take unto you the 13
armour of God, that you may be able to resist in the evil
day, and to stand in all things perfect. Stand therefore, 14
having your loins girt about with truth, and having on
the breastplate of justice, and your feet shod with the 15
preparation of the gospel of peace: in all things taking 16
the shield of faith, wherewith you may be able to extin-
guish all the fiery darts of the most wicked one. And 17
take unto you the helmet of salvation; and the sword of
the spirit (which is the word of God): by all prayer and 18
supplication, praying at all times in the spirit: and in
the same watching with all instance and supplication for all
the saints: and for me, that speech may be given me, 19
that I may open my mouth with confidence, to make known
the mystery of the gospel, for which I am an ambassador 20
in a chain, so that therein I may be bold to speak according
as I ought.

But that you also may know the things that concern 21

me *and* what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you
22 all things: whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts.
23 Peace be to the brethren and charity with faith, from
24 God the Father, and the Lord Jesus Christ. Grace *be* with all them that love our Lord Jesus Christ in incorruption. Amen.

THE EPISTLE OF ST. PAUL TO THE PHILIPPIANS

St. Paul had founded the Church at Philippi about A.D. *50 and had visited it twice since. He now writes to it almost ten years later during his imprisonment at Rome while, according to Acts, he was in his own hired lodging and could receive all that came to him. His work as evangelist had remarkable success, and that in important quarters. The letter is full of joy, confidence and gratitude for the gifts they had sent him by Epaphroditus, who fell ill while at Rome, and whom St. Paul sends back to them. The letter follows no preconceived plan, but passes from subject to subject as St. Paul's mind leads him. It has no special doctrinal aim as have the other Epistles of St. Paul, but it contains in its advocacy of humility a passage of supreme doctrinal importance regarding the Incarnation and the Redemption: Chapter II. 6–10.*

CHAPTER I

Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons: grace be unto you and peace from 2
God our Father, and from the Lord Jesus Christ.

I give thanks to my God in every remembrance of you: 3
always in all my prayers making supplication for you all, 4
with joy, for your communication in the gospel of Christ 5
from the first day until now. Being confident of this very 6
thing, that he who hath begun a good work in you will
perfect it unto the day of Christ Jesus. As it is meet for 7
me to think this for you all, for that I have you in my
heart; and that in my bands, and in the defence and
confirmation of the gospel, you all are partakers of my joy.
For God is my witness, how I long after you all in the 8
bowels of Jesus Christ. And this I pray, that your charity 9
may more and more abound in knowledge and in all
understanding; that you may approve the better things, 10
that you may be sincere and without offence unto the

11 day of Christ: filled with the fruit of justice through
Jesus Christ, unto the glory and praise of God.
12 Now, brethren, I desire you should know that the
things which have happened to me have fallen out rather
13 to the furtherance of the gospel: so that my bonds are
made manifest in Christ, in all the court and in all other
14 places: and many of the brethren in the Lord, *growing*
confident by my bands, are much more bold to speak the
15 word of God without fear. Some indeed even out of
envy and contention: but some also for good-will preach
16 Christ. Some out of charity: knowing that I am set for
17 the defence of the gospel. And some out of contention
preach Christ not sincerely: supposing that they raise
18 affliction to my bands. But what then? So that by all
means, whether by occasion, or by truth, Christ be
preached: in this also I rejoice, yea, and will rejoice.
19 For I know that this shall fall out to me unto salvation,
through your prayer and the supply of the Spirit of Jesus
20 Christ, according to my expectation and hope; that in
nothing I shall be confounded, but with all confidence,
as always, so now also, shall Christ be magnified in my
body, whether *it be* by life, or by death.
21 For to me, to live is Christ, and to die is gain.
22 And if to live in the flesh, this is to me the fruit of labour:
23 and what I shall choose I know not. But I am straitened

v. 13. The barracks of the Praetorian Guards close to Nero's palace on the Palatine Hill. There was also a camp of Praetorians outside the City, but it is not likely that this is meant, since St. Paul gives greetings from the Christians from the house of Caesar (IV. 22). This refers to all the serving staff and hangers-on of the Imperial Palace. If St. Paul, a prisoner, made converts there, they cannot have lived at a great distance from the barracks. It is true that St. Paul lived in lodgings hired at his own expense, with friends having free access to him, as a distinguished Roman awaiting the result of his appeal to Caesar; but he cannot have been without military supervision.

between two; having a desire to be dissolved and to be
with Christ, a thing by far the better. But to abide still 24
in the flesh is needful for you. And having this confidence, 25
I know that I shall abide and continue with you all, for
your furtherance and joy of faith: that your rejoicing 26
may abound in Christ Jesus for me, by my coming to you
again.

Only let your conversation be worthy of the gospel 27
of Christ: that whether I come and see you, or, being
absent, may hear of you, that you stand fast in one spirit,
with one mind labouring together for the faith of the
gospel. And in nothing be ye terrified by the adversaries: 28
which to them is a cause of perdition, but to you of salva-
tion: and this from God. For unto you it is given for 29
Christ, not only to believe in him, but also to suffer for
him: having the same conflict as that which you have 30
seen in me, and now have heard of me.

CHAPTER II

If there be therefore any consolation in Christ, if any
comfort of charity, if any society of the spirit, if any
bowels of commiseration: fulfil ye my joy, that you be 2
of one mind, having the same charity, being of one accord,
agreeing in sentiment. Let nothing be done through con- 3
tention, neither by vainglory: but in humility let each
esteem others better than themselves: each one not 4
considering the things that are his own, but those that
are other men's.

For let this mind be in you, which was also in Christ 5
Jesus: who being in the form of God, thought it not 6

vv. 6–11. In virtue of being a divine Person with a divine nature Christ had a right to divine honour, glory and homage even in His human nature, but He did not regard His glory as a thing to be clung to during His mortal life

7 robbery to be equal with God; but emptied himself, taking
the form of a servant, being made in the likeness of men,
8 and in habit found as a man. He humbled himself,
becoming obedient unto death, even to the death of the
9 cross. For which cause God also hath exalted him, and
10 hath given him a name which is above all names: that
in the name of Jesus every knee should bow, of those that
11 are in heaven, on earth, and under the earth; and that
every tongue should confess that the Lord Jesus Christ is
in the glory of God the Father.

12 Wherefore, my dearly beloved (as you have always
obeyed, not as in my presence only, but much more now
in my absence) with fear and trembling work out your
13 salvation. For it is God who worketh in you both to will
14 and to accomplish, according to *his* good will. And do ye
15 all things without murmurings and hesitations; that
you may be blameless and sincere children of God,
without reproof, in the midst of a crooked and perverse
generation; among whom you shine as lights in the world.
16 Holding forth the word of life to my glory in the day of
Christ, because I have not run in vain, nor laboured in
17 vain. Yea, and if I be made a victim upon the sacrifice
and service of your faith, I rejoice and congratulate with
18 you all. And for the selfsame thing do you also rejoice,
and congratulate with me.

19 And I hope in the Lord Jesus to send Timothy unto
you shortly, that I also may be of good comfort when I
20 know the things concerning you. For I have no man
so of the same mind, who with sincere affection is solicitous

on earth. He dispossessed Himself of it when He took the nature of a servant, being made in the likeness of man and in outward condition found to be a mere man and no more. Furthermore, in humble obedience He undertook a task which led to His death on the Cross. *Robbery:* an idiomatic Greek expression for a thing snatched at or clung to. *To be equal with God:* to be on an equality with God in His right to the honour and homage of men. Cf. John XVII. 5.

for you. For all seek the things that are their own: not 21
the things that are Jesus Christ's. Now know ye the 22
proof of him, that as a son with the father, so hath he
served with me in the gospel. Him therefore I hope to 23
send unto you immediately, so soon as I shall see how it
will go with me. And I trust in the Lord that I myself 24
also shall come to you shortly.

But I have thought it necessary to send to you Epaphro- 25
ditus, my brother and fellow labourer and fellow soldier,
but your apostle: and he that hath ministered to my wants.
For indeed he longed after you all: and was sad, for that 26
you had heard that he was sick. For indeed he was sick, 27
nigh unto death: but God had mercy on him. And not
only on him, but on me also, lest I should have sorrow
upon sorrow. Therefore I sent him the more speedily: 28
that seeing him again, you may rejoice, and I may be
without sorrow. Receive him therefore with all joy in 29
the Lord: and treat with honour such as he is. Because for 30
the work of Christ he came to the point of death: deliver-
ing his life, that he might fulfil that which on your part
was wanting towards my service.

CHAPTER III

As to the rest, my brethren, rejoice in the Lord. To
write the same things to you, to me indeed *is* not
wearisome, but to you *is* necessary. Beware of dogs, beware 2
of evil workers, beware of the concision. For we are the 3
circumcision, who in spirit serve God and glory in Christ
Jesus, not having confidence in the flesh. Though I 4
might also have confidence in the flesh. If any other
thinketh he may have confidence in the flesh, I more:
being circumcised the eighth day, of the stock of Israel, 5
of the tribe of Benjamin, an Hebrew of the Hebrews:
according to the law, a Pharisee: according to zeal, 6

persecuting the church of God: according to the justice that
7 is in the law, conversing without blame. But the things
that were gain to me, the same I have counted loss for
8 Christ. Furthermore I count all things to be but loss,
for the excellent knowledge of Jesus Christ my Lord; for
whom I have suffered the loss of all things and count
9 them but as dung, that I may gain Christ: and may be
found in him not having my justice, which is of the law,
but that which is of the faith of Christ Jesus, which is of
10 God: justice in faith, that I may know him, and the
power of his resurrection, and the fellowship of his
11 suffering: being made conformable to his death, if by any
means I may attain to the resurrection which is from the
12 dead. Not as though I had already attained, or were
already perfect: but I follow after, if I may by any means
apprehend, wherein I am also apprehended by Christ Jesus.
13 Brethren, I do not count myself to have apprehended.
But one thing *I do:* forgetting the things that are behind
and stretching forth myself to those that are before,
14 I press towards the mark, to the prize of the supernal
15 vocation of God in Christ Jesus. Let us therefore, as
many as are perfect, be thus minded: and if in any thing
you be otherwise minded, this also God will reveal to you.
16 Nevertheless, whereunto we are come, that we be of the
same mind, let us also continue in the same rule.
17 Be ye followers of me, brethren, and observe them who
18 walk so as you have our model. For many walk of whom
I have told you often (and now tell you weeping) that
19 they are enemies of the cross of Christ: whose end is
destruction: whose God is their belly: and *whose* glory is
20 in their shame: who mind earthly things. But our con-
versation is in heaven: from whence also we look for the
21 Saviour, our Lord Jesus Christ, who will reform the body
of our lowness, made like to the body of his glory, according
to the operation whereby also he is able to subdue all
things unto himself.

CHAPTER IV

Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved.

I beg of Evodia, and I beseech Syntyche to be of one 2
mind in the Lord. And I entreat thee also, my sincere 3
companion, help those women that have laboured with me in the gospel with Clement and the rest of my fellow labourers, whose names are in the book of life.

Rejoice in the Lord always; again, I say, rejoice. 4
Let your modesty be known to all men. The Lord is nigh. 5
Be nothing solicitous; but in every thing, by prayer and 6
supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth 7
all understanding, keep your hearts and minds in Christ Jesus.

For the rest, brethren, whatsoever things are true, 8
whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline: think on these things. The things which you have both learned and 9
received and heard and seen in me, these do ye: and the God of peace shall be with you.

Now I rejoice in the Lord exceedingly that now at 10
length your thought for me hath flourished again, as you did also think: but you were busied. I speak not as it 11
were for want. For I have learned, in whatsoever state I am, to be content therewith. I know both how to be 12
brought low, and I know how to abound (everywhere and in all things I am instructed): both to be full and to be hungry; both to abound and to suffer need. I can do all 13
things in him who strengtheneth me. Nevertheless you 14
have done well in communicating to my tribulation.

15 And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving,
16 but you only. For unto Thessalonica also you sent once
17 and again for my use. Not that I seek the gift, but I seek
18 the fruit that may abound to your account. But I have all, and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an
19 acceptable sacrifice, pleasing to God. And may my God supply all your want, according to his riches in glory in
20 Christ Jesus. Now to God and our Father be glory world without end. Amen.

21,22 Salute ye every saint in Christ Jesus. The brethren, who are with me, salute you. All the saints salute you: especially they that are of Caesar's household.

23 The grace of Our Lord Jesus Christ be with your spirit. Amen.

THE EPISTLE OF ST. PAUL TO THE COLOSSIANS

See the Introductory Note to St. Paul's Epistle to the Ephesians.

CHAPTER I

Paul, an apostle of Jesus Christ, by the will of God, and Timothy, a brother: to the saints and faithful brethren 2
in Christ Jesus who are at Colossae, grace be to you and 3
peace from God our Father, and from the Lord Jesus Christ.

We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you: hearing your faith 4
in Christ Jesus, and the love which you have towards all the saints; for the hope that is laid up for you in heaven, 5
which you have heard in the word of the truth of the gospel, which is come unto you, as also it is in the whole 6
world and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth. As you learned of Epaphras, our most 7
beloved fellow servant, who is for you a faithful minister of Christ Jesus, who also hath manifested to us your love 8
in the spirit.

Therefore we also, from the day that we heard it, cease 9
not to pray for you and to beg that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding: that you may walk worthy of God, in all 10
things pleasing; being fruitful in every good work, and increasing in the knowledge of God. Strengthened with 11
all might according to the power of his glory, in all patience and long-suffering with joy; giving thanks to 12
God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered 13
us from the power of darkness, and hath translated us into the kingdom of the Son of his love: in whom we have 14

redemption through his blood, the remission of sins:
15 who is the image of the invisible God, the firstborn of
16 every creature. For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers. All
17 things were created by him and in him: and he is before
18 all, and by him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead: that in all things he may hold the primacy:
19 because in him it hath well pleased the Father that all
20 fulness should dwell; and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth and the things that are in heaven.

21 And you, whereas you were some time alienated and
22 enemies in mind, in evil works: yet now he hath reconciled in the body of his flesh through death, to present you
23 holy and unspotted, and blameless before him: if so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven:
24 whereof I, Paul, am made a minister. Who now rejoice

v. 24. Nothing is wanting in the sufferings of Christ considered as the vicarious sufferings which He underwent in His own humanity in atonement for the sins of the world, and by which He wrought our redemption. But Christ morally identified Himself with His Church, as, when on the road to Damascus, He said to Saul: Why persecutest thou Me? This is no mere metaphor, since the Church lives by His grace. He is the Vine, we are the branches; as the branches live by the life of the stem so the redeemed live by the life of the Redeemer. The Church is His Body, He is the Head. Christ's atonement, though all sufficient and overflowing, must be applied to mankind. In this application the members of the Church have their share in good works and sufferings well borne. Thus St. Paul willingly suffered, not only in penitence for his own sins, but that by his patience in pain and sorrow he might

in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the church; whereof I am made a minister 25
according to the dispensation of God, which is given me towards you, that I may fulfil the word of God: the 26
mystery which had been hidden from ages and generations, but now is manifested to his saints, to whom God would 27
make known the riches of the glory of this mystery among the gentiles, which is Christ, in you the hope of glory.
Whom we preach, admonishing every man, and teaching 28
every man in all wisdom, that we may present every man perfect in Christ Jesus. Wherein also I labour, 29
striving according to his working which he worketh in me in power.

CHAPTER II

For I would have you know what manner of care I have for you and for them that are at Laodicea and whosoever have not seen my face in the flesh: that their 2
hearts may be comforted, being instructed in charity and unto all riches of fulness of understanding, unto the knowledge of the mystery of God the Father and of Christ Jesus: in whom are hid all the treasures of wisdom and 3
knowledge. Now this I say, that no man may deceive you 4
by loftiness of words. For though I be absent in body, 5
yet in spirit I am with you: rejoicing and beholding your order, and the steadfastness of your faith which is in Christ.

As therefore you have received Jesus Christ the Lord, 6
walk ye in him, rooted and built up in him, and confirmed 7
in the faith, as also you have learned, abounding in him in thanksgiving.

complete the vicarious sufferings which God may, in His divine plan throughout the ages, require from His Church for the application of the merits of Christ.

8 Beware lest any man cheat you by philosophy and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ.
9 For in him dwelleth all the fulness of the Godhead
10 corporeally. And you are filled in him, who is the head
11 of all principality and power: in whom also you are circumcised with circumcision not made by hand in despoiling of the body of the flesh, but in the circumcision
12 of Christ: buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who
13 hath raised him up from the dead. And you, when you were dead in your sins and the uncircumcision of your flesh, he hath quickened together with him, forgiving you
14 all offences: blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the cross:
15 and despoiling the principalities and powers, he hath exposed them confidently in open shew, triumphing over them in himself.
16 Let no man therefore judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of
17 the sabbaths, which are a shadow of things to come:
18 but the body is Christ's. Let no man seduce you, willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of
19 his flesh: and not holding the head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth unto the increase of God.
20 If then you be dead with Christ from the elements of this world, why do you yet decree as though living in the
21, 22 world? Touch not, taste not, handle not: which all are unto destruction by the very use, according to the
23 precepts and doctrines of men. Which things have indeed a shew of wisdom in superstition and humility, and not sparing the body, not in any honour to the filling of the flesh.

CHAPTER III

Therefore, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the 2
things that are upon the earth. For you are dead; and 3
your life is hid with Christ in God. When Christ shall 4
appear, who is your life, then you also shall appear with him in glory.

Mortify therefore your members which are upon the 5
earth: fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols, for which 6
things the wrath of God cometh upon the children of unbelief, in which you also walked some time, when you 7
lived in them. But now put you also all away: anger, 8
indignation, malice, blasphemy, filthy speech out of your mouth. Lie not one to another: stripping yourselves of 9
the old man with his deeds, and putting on the new, 10
him who is renewed unto knowledge, according to the image of him that created him. Where there is neither 11
gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free; but Christ is all, and in all.

Put ye on therefore, as the elect of God, holy and beloved, 12
the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one 13
another, if any have a complaint against another. Even as the Lord hath forgiven you, so do you also. But above all 14
these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein 15
also you are called in one body: and be ye thankful. Let 16
the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to

17 God. All whatsoever you do in word or in work, do all
in the name of the Lord Jesus Christ, giving thanks to
God and the Father by him.
18 Wives, be subject to your husbands, as it behoveth in
19 the Lord. Husbands, love your wives and be not bitter
20 towards them. Children, obey your parents in all things:
21 for this is well pleasing to the Lord. Fathers, provoke
not your children to indignation: lest they be discouraged.
22 Servants, obey in all things your masters according to
the flesh: not serving to the eye, as pleasing men, but in
23 simplicity of heart, fearing God. Whatsoever you do, do
24 it from the heart as to the Lord, and not to men. Knowing
that you shall receive of the Lord the reward of inheritance.
25 Serve ye the Lord Christ. For he that doeth wrong, shall
receive *for* that which he hath done wrongfully: and there
is no respect of persons with God.

CHAPTER IV

Masters, do to your servants that which is just and
equal, knowing that you also have a master in heaven.
2 Be instant in prayer: watching in it in thanksgiving;
3 praying withal for us also, that God may open unto us a
door of speech to speak the mystery of Christ (for which
4 also I am bound): that I may make it manifest as I ought
5 to speak. Walk with wisdom towards them that are
6 without, redeeming the time. Let your speech be always
in grace seasoned with salt, that you may know how you
ought to answer every man.
7 All the things that concern me, Tychicus, our dearest
brother and faithful minister and fellow servant in the
8 Lord, will make known to you. Whom I have sent to you
for this same purpose, that he may know the things that
9 concern you and comfort your hearts: with Onesimus,
a most beloved and faithful brother, who is one of you.

All things that are done here, they shall make known to you.

Aristarchus, my fellow prisoner, saluteth you, and 10
Mark, the cousin-german of Barnabas, touching whom you have received commandments: if he come unto you, receive him; and Jesus that is called Justus: who are of 11
the circumcision. These only are my helpers in the kingdom of God: who have been a comfort to me. Epaphras saluteth 12
you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect and full in all the will of God. For I bear him 13
testimony that he hath much labour for you, and for them that are at Laodicea, and them at Hierapolis. Luke, 14
the most dear physician, saluteth you; and Demas. Salute the brethren who are at Laodicea: and Nymphas, 15
and the church that is in his house. And when this 16
epistle shall have been read with you, cause that it be read also in the church of the Laodiceans: and that you read that which is of the Laodiceans. And say to Archippus: 17
Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of Paul with my own hand. Be mindful 18
of my bands. Grace be with you. Amen.

THE FIRST EPISTLE OF ST. PAUL TO THE THESSALONIANS

The two Epistles to the Thessalonians are remarkable for the abundance of their affectionate praise. They are addressed to recent converts, principally Gentiles, who had already undergone serious persecution. The letters were written from Corinth about A.D. *51. In the first, St. Paul strongly exhorts them to steadfastness even under persecution in the hope of a glorious resurrection at the Coming of Christ. Some of them had died since St. Paul's visit and the living had wondered whether the departed had not lost something in not being on earth at Christ's glorious coming. St. Paul corrects their error. The stress laid on Christ's coming in the first Epistle together with the unjustified claim of some to deeper knowledge as to the time of Christ's expected coming had terrified the Christian community. St. Paul comforts them, recalling his teaching when he was present with them. He told them of something and of some person who prevented the coming of the Antichrist preceding Christ's return. What this preventing cause may be is not now known.*

CHAPTER I

Paul and Sylvanus and Timothy: to the church of the Thessalonians, in God the Father, and in the Lord
2 Jesus Christ: grace be to you and peace.

We give thanks to God always for you all: making remembrance of you in our prayers without ceasing,
3 being mindful of the work of your faith and labour and charity, and of the enduring of the hope of our Lord
4 Jesus Christ before God and our Father; knowing,
5 brethren, beloved of God, your election. For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost and in much fulness, as you know what manner of men we have been among you for your
6 sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the
7 Holy Ghost: so that you were made a pattern to all
8 that believe in Macedonia and in Achaia. For from

you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place; your faith which is towards God is gone forth, so that we need not to speak anything. For they themselves relate of us 9
what manner of entering in we had unto you: and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom 10
he raised up from the dead), Jesus, who hath delivered us from the wrath to come.

CHAPTER II

For yourselves know, brethren, our entrance in unto you, that it was not in vain: but having suffered 2
many things before, and been shamefully treated (as you know) at Philippi, we had confidence in our God to speak unto you the gospel of God in much carefulness. For 3
our exhortation was not of error, nor of uncleanness, nor in deceit. But as we were approved by God that the 4
gospel should be committed to us: even so we speak, not as pleasing men, but God who proveth our hearts. For 5
neither have we used at any time the speech of flattery, as you know: nor taken an occasion of covetousness, God is witness; nor sought we glory of men, neither of 6
you nor of others. Whereas we might have been burthen- 7
some to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children: so desirous of you, we would gladly impart 8
unto you not only the gospel of God, but also our own souls: because you were become most dear unto us. For you remember, brethren, our labour and toil: working 9
night and day lest we should be chargeable to any of you, we preached among you the gospel of God. You are 10
witnesses, and God *also*, how holily and justly and without blame we have been to you that have believed: as you 11

know in what manner, entreating and comforting you (as
12 a father doth his children), we testified to every one of
you that you would walk worthy of God, who hath called
you unto his kingdom and glory.
13 Therefore we also give thanks to God without ceasing,
because that when you had received of us the word of the
hearing of God, you received it not as the word of men,
but (as it is indeed) the word of God, who worketh in you
14 that have believed. For you, brethren, are become
followers of the churches of God which are in Judea, in
Christ Jesus: for you also have suffered the same things
from your own countrymen, even as they have from the
15 Jews: who both killed the Lord Jesus, and the prophets,
and have persecuted us, and please not God, and are
16 adversaries to all men; prohibiting us to speak to the
gentiles that they may be saved, to fill up their sins
always: for the wrath of God is come upon them to
the end.
17 But we, brethren, being taken away from you for a
short time, in sight, not in heart, have hastened the more
18 abundantly to see your face with great desire. For we
would have come unto you, I Paul indeed once and again:
19 but Satan hath hindered us. For what is our hope, or
joy, or crown of glory? Are not you, in the presence of our
20 Lord Jesus Christ at his coming? For you are our glory
and joy.

CHAPTER III

For which cause forbearing no longer, we thought it
2 good to remain at Athens alone. And we sent Timothy
our brother, and the minister of God in the gospel of Christ,
to confirm you and exhort you concerning your faith;
3 that no man should be moved in these tribulations: for
4 yourselves know that we are appointed thereunto. For
even when we were with you, we foretold you that we

should suffer tribulations, as also it is come to pass,
and you know. For this cause also I, forbearing no 5
longer, sent to know your faith: lest perhaps he that
tempteth should have tempted you, and our labour should
be made vain. But now when Timothy came to us from 6
you and related to us your faith and charity, and that you
have a good remembrance of us always, desiring to see us,
as we also to see you: therefore we were comforted, 7
brethren, in you, in all our necessity and tribulation, by
your faith. Because now we live, if you stand in the Lord. 8
For what thanks can we return to God for you, in all 9
the joy wherewith we rejoice for you before our God;
night and day more abundantly praying that we may see 10
your face, and may accomplish those things that are wanting
to your faith?

Now God himself and our Father, and our Lord Jesus 11
Christ direct our way unto you. And may the Lord 12
multiply you, and make you abound in charity towards
one another, and towards all men: as we do also towards
you, to confirm your hearts without blame, in holiness, 13
before God and our Father, at the coming of our Lord
Jesus Christ with all his saints. Amen.

CHAPTER IV

For the rest therefore, brethren, we pray and beseech
you in the Lord Jesus, that as you have received of us,
how you ought to walk and to please God, so also you
would walk, that you may abound the more. For you 2
know what precepts I have given to you by the Lord Jesus.
For this is the will of God, your sanctification: that you 3
should abstain from fornication, that every one of you 4
should know how to possess his vessel in sanctification
and honour; not in the passion of lust, like the gentiles 5
that know not God: and that no man overreach 6

nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have
7 told you before and have testified. For God hath not called us unto uncleanness, but unto sanctification.
8 Therefore he that despiseth these things, despiseth not man but God: who also hath given his holy Spirit in us.
9 But as touching the charity of brotherhood, we have no need to write to you: for yourselves have learned of God
10 to love one another. For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren,
11 that you abound more: and that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you: and that you walk honestly towards them that are without: and that you want nothing of any man's.
12 And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful,
13 even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept
14 through Jesus, will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not
15 prevent them who have slept. For the Lord himself shall come down from heaven with commandment and with the voice of an Archangel and with the trumpet of God:
16 and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air: and so shall
17 we be always with the Lord. Wherefore comfort ye one another with these words.

v. 14. we who are alive: those who at Christ's coming, whenever that be, will be alive as we are now.

prevent them who have slept: reach the goal before those who have fallen asleep in death. The general resurrection shall in fact precede the final consummation, and thus the 'living and the dead' at Christ's return shall go together to eternal glory.

CHAPTER V

But of the times and moments, brethren, you need not
that we should write to you. For yourselves know 2
perfectly that the day of the Lord shall so come as a thief
in the night. For when they shall say: Peace and security; 3
then shall sudden destruction come upon them as the
pains upon her that is with child, and they shall not
escape. But you, brethren, are not in darkness; that that 4
day should overtake you as a thief. For all you are the 5
children of light and children of the day: we are not of the
night nor of darkness. Therefore let us not sleep as 6
others do; but let us watch and be sober. For they that 7
sleep, sleep in the night; and they that are drunk, are
drunk in the night. But let us, who are of the day, be 8
sober, having on the breastplate of faith and charity, and
for a helmet the hope of salvation. For God hath not 9
appointed us unto wrath, but unto the purchasing of
salvation by our Lord Jesus Christ, who died for us: 10
that, whether we watch or sleep, we may live together
with him. For which cause comfort one another: and 11
edify one another, as you also do.

And we beseech you, brethren, to know them who 12
labour among you, and are over you in the Lord, and
admonish you: that you esteem them more abundantly 13
in charity for their work's sake. Have peace with them.

And we beseech you, brethren, rebuke the unquiet, 14
comfort the feeble-minded, support the weak, be patient
towards all men. See that none render evil for evil to 15
any man: but ever follow that which is good towards
each other, and towards all men. Always rejoice. 16
Pray without ceasing. In all things give thanks; for 17, 18
this is the will of God in Christ Jesus concerning you
all. Extinguish not the spirit. Despise not prophecies. 19, 20

21 But prove all things: hold fast that which is good.
22,23 From all appearance of evil refrain yourselves. And may the God of peace himself sanctify you in all things: that your whole spirit and soul and body may be preserved
24 blameless in the coming of our Lord Jesus Christ. He is faithful, who hath called you, who also will do *it*.
25,26 Brethren, pray for us. Salute all the brethren in a
27 holy kiss. I charge you by the Lord that this epistle be read to all the holy brethren.
28 The grace of our Lord Jesus Christ be with you. Amen.

THE SECOND EPISTLE OF ST. PAUL TO THE THESSALONIANS

See the Introductory Note to the First Epistle to the Thessalonians.

CHAPTER I

Paul and Sylvanus and Timothy, to the church of the Thessalonians in God our Father, and the Lord Jesus Christ: grace unto you and peace from God our 2
Father and from the Lord Jesus Christ.

We are bound to give thanks always to God for you, 3
brethren, as it is fitting, because your faith groweth exceedingly, and the charity of every one of you towards each other aboundeth: so that we ourselves also glory 4
in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations: which you endure for an example of the just judgment 5
of God, that you may be counted worthy of the kingdom of God, for which also you suffer. Seeing it is a just 6
thing with God to repay tribulation to them that trouble you; and to you who are troubled, rest with us when 7
the Lord Jesus shall be revealed from heaven with the angels of his power; in a flame of fire yielding vengeance 8
to them who know not God, and who obey not the gospel of our Lord Jesus Christ. Who shall suffer eternal 9
punishment in destruction, from the face of the Lord and from the glory of his power, when he shall come 10
to be glorified in his saints, and to be made wonderful in all them who have believed: because our testimony was believed upon you in that day. Wherefore also we pray 11
always for you: that our God would make you worthy of his

v. 10. In that day, that is, the day of Christ's return, when He will be glorified in His Saints, it will be matter of happy wonder that St. Paul's testimony found credence amongst the Thessalonians and the Gentiles throughout the world.

vocation, and fulfil all the good pleasure of his goodness
12 and the work of faith in power: that the name of our Lord
Jesus may be glorified in you, and you in him, according
to the grace of our God and of the Lord Jesus Christ.

CHAPTER II

And we beseech you, brethren, by the coming of our
Lord Jesus Christ, and of our gathering together
2 unto him, that you be not easily moved from your mind
nor be terrified, neither by spirit nor by word nor by
epistle, as sent from us, as if the day of the Lord were at
3 hand. Let no man deceive you by any means: for unless
there come a revolt first, and the man of sin be revealed,
4 the son of perdition, who opposeth and is lifted up above
all that is called God or that is worshipped, so that he
sitteth in the temple of God, shewing himself as if he were
5 God. Remember you not, that when I was yet with
6 you, I told you these things? And now you know what
7 withholdeth, that he may be revealed in his time. For

vv. 3–10. A revolt: rather *the* revolt. The Greek places the article before the word *apostasia.* This seems to refer to a great apostasy from the Christian faith preceding Christ's return. Luke XVIII. 8 suggests that the Son of Man when He cometh shall not find faith on earth. The man of sin, the great opponent of Christ, i.e. the Antichrist, is clearly an individual person whether he himself be the leader of the revolt or is subsequent to it. The Thessalonians could, by remembering what St. Paul had told them by word of mouth, understand what withholdeth, and who withholdeth, that is retards, the coming of the apostasy and the Antichrist; but as for us we do not know. Neither do we know whether the mystery of iniquity, already working in St. Paul's day, was embodied in some person or persons or evil influences. Many guesses have been made, none can claim greater sanction than another. It may be some human or some angelic person or power; we do not know.

the mystery of iniquity already worketh: only that he who now holdeth do hold, until he be taken out of the way. And then that wicked one shall be revealed, whom 8
the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming: him, whose coming is according to the working of Satan 9
in all power and signs and lying wonders, and in all 10
seduction of iniquity to them that perish: because they received not the love of the truth that they might be saved. Therefore God shall send them the operation of error, to believe lying: that all may be judged 11
who have not believed the truth, but have consented to iniquity.

But we ought to give thanks to God always for you, 12
brethren, beloved of God, for that God hath chosen you first-fruits unto salvation, in sanctification of the spirit and faith of the truth: whereunto also he hath called 13
you by our gospel, unto the purchasing of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast; 14
and hold the traditions which you have learned, whether by word or by our epistle.

Now our Lord Jesus Christ himself, and God and our 15
Father, who hath loved us and hath given us everlasting consolation and good hope in grace, exhort your hearts, 16
and confirm you in every good work and word.

CHAPTER III

For the rest, brethren, pray for us, that the word of God may run and may be glorified even as among
you: and that we may be delivered from importunate 2
and evil men: for all men have not faith. But God is 3
faithful, who will strengthen and keep you from evil. And we have confidence concerning you in the Lord 4
that the things which we command, you both do and

will do. And the Lord direct your hearts in the charity of God, and the patience of Christ.

And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us. For yourselves know how you ought to imitate us: for we were not disorderly among you; neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you. Not as if we had not power: but that we might give ourselves a pattern unto you, to imitate us. For also when we were with you, this we declared to you: that if any man will not work neither let him eat. For we have heard there are some among you who walk disorderly: working not at all, but curiously meddling. Now we charge them that are such, and beseech them by the Lord Jesus Christ, that, working with silence, they would eat their own bread. But you, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man and do not keep company with him, that he may be ashamed. Yet do not esteem him as an enemy, but admonish him as a brother.

Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all.

The salutation of Paul with my own hand: which is the sign in every epistle. So I write. The grace of our Lord Jesus Christ be with you all. Amen.

THE FIRST EPISTLE OF ST. PAUL TO TIMOTHY

The three Epistles, I Timothy, Titus, and II Timothy (such is their historical sequence) were written after St. Paul's release from his first Roman captivity, therefore not long after A.D. *60. II Timothy was no doubt written shortly before St. Paul's death while he was in prison in Rome. The objections raised by some against their Pauline authorship lack solid ground. There is no proof that the Church organization implied in the Epistles is too advanced to have been possible in St. Paul's time. They are called* "Pastoral" *because they deal with the exercise of the Christian ministry or pastorate committed to Timothy as bishop in Ephesus and to Titus as bishop in Crete. Timothy was St. Paul's most beloved and trusted companion, used by him repeatedly on delicate missions to Corinth. For a time he was imprisoned for the faith. Titus was perhaps the brother of St. Luke (II Cor. XII. 18). He was with St. Paul in Jerusalem on his visit 'after fourteen years', though he was an uncircumcised Gentile Christian. The burden of the Epistles is the maintenance of sound faith and meek discipline in clergy and laity committed to their care.*

CHAPTER I

Paul, an apostle of Jesus Christ, according to the commandment of God our Saviour and of Christ Jesus our hope: to Timothy, his beloved son in faith. 2
Grace, mercy, and peace from God the Father, and from Christ Jesus our Lord.

As I desired thee to remain at Ephesus when I went 3
into Macedonia, that thou mightest charge some not to teach otherwise, nor to give heed to fables and 4
endless genealogies, which furnish questions rather than the edification of God which is in faith. Now the end 5
of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith. From 6
which things some going astray, are turned aside unto vain babbling, desiring to be teachers of the law, under- 7
standing neither the things they say, nor whereof they

8 affirm. But we know that the law is good, if a man use
9 it lawfully: knowing this, that the law is not made for
the just man, but for the unjust and disobedient, for the
ungodly and for sinners, for the wicked and defiled, for
murderers of fathers, and murderers of mothers, for
10 man-slayers, for fornicators, for them who defile them-
selves with mankind, for men-stealers, for liars, for
perjured persons, and whatever other thing is contrary
11 to sound doctrine, which is according to the gospel
of the glory of the blessed God, which hath been com-
mitted to my trust.
12 I give him thanks, who hath strengthened me, *even*
to Christ Jesus our Lord, for that he hath counted me
13 faithful, putting me in the ministry; who before was
a blasphemer and a persecutor and contumelious. But
I obtained the mercy of God, because I did it ignorantly in
14 unbelief. Now the grace of our Lord hath abounded
exceedingly with faith and love which is in Christ Jesus.
15 A faithful saying, and worthy of all acceptation: that
Christ Jesus came into the world to save sinners, of whom
16 I am the chief. But for this cause have I obtained mercy
that in me first Christ Jesus might shew forth all patience,
for the information of them that shall believe in him
17 unto life everlasting. Now to the king of ages, immortal,
invisible, the only God, be honour and glory for ever
and ever. Amen.
18 This precept I commend to thee, O son Timothy:
according to the prophecies going before on thee, that thou
19 war in them a good warfare. Having faith and a good
conscience, which some rejecting have made shipwreck
20 concerning the faith. Of whom is Hymeneus and
Alexander, whom I have delivered up to Satan, that
they may learn not to blaspheme.

CHAPTER II

I desire therefore first of all that supplications, prayers, intercessions and thanksgivings be made for all men,
for kings, and for all that are in high station: that we 2
may lead a quiet and a peaceable life in all piety and
chastity. For this is good and acceptable in the sight 3
of God our Saviour, who will have all men to be saved, 4
and to come to the knowledge of the truth. For there 5
is one God: and one mediator of God and men, the
man Christ Jesus, who gave himself a redemption for 6
all, a testimony in due times. Whereunto I am appointed 7
a preacher and an apostle (I say the truth, I lie not), a
doctor of the gentiles in faith and truth.

I will therefore that men pray in every place, lifting 8
up pure hands without anger and contention. In like 9
manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair,
or gold, or pearls, or costly attire, but as it becometh 10
women professing godliness, with good works. Let 11
the woman learn in silence, with all subjection. But I 12
suffer not a woman to teach, nor to use authority over the
man: but to be in silence. For Adam was first formed: 13
then Eve. And Adam was not seduced; but the woman 14
being seduced, was in the transgression. Yet she shall 15
be saved through child-bearing: if she continue in faith
and love and sanctification with sobriety.

CHAPTER III

A faithful saying: If a man desire the office of a bishop,
he desireth a good work. It behoveth therefore a 2
bishop to be blameless, the husband of one wife, sober, pru-

dent, of good behaviour, chaste, given to hospitality, a
3 teacher. Not given to wine, no striker but modest, not quarrel-
4 some, not covetous: but one that ruleth well his own house, having his children in subjection with all chastity.
5 But if a man know not how to rule his own house, how
6 shall he take care of the church of God? Not a neophyte: lest being puffed up with pride, he fall into the judgment
7 of the devil. Moreover he must have a good testimony of them who are without: lest he fall into reproach and the
8 snare of the devil. Deacons in like manner chaste, not double-tongued, not given to much wine, not greedy
9 of filthy lucre: holding the mystery of faith in a pure
10 conscience. And let these also first be proved: and so
11 let them minister, having no crime. The women in like manner chaste, not slanderers, but sober, faithful in all
12 things. Let deacons be the husbands of one wife: who
13 rule well their children and their own houses. For they that have ministered well shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus.

14 These things I write to thee, hoping that I shall come
15 to thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar
16 and ground of the truth. And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto Angels, hath been preached unto the gentiles, is believed in the world, is taken up in glory.

v. 16. These words are held to be part of an early Christian hymn. The relative 'which' cannot directly refer to 'mystery' for the relative is in the masculine (who) and 'mystery' is neuter in Greek. The sense is: The godly mystery of Christ " who appeared in the flesh (the Incarnation), justified (done justice to, vindicated, acknowledged to be right, see Luke VII. 29 where " the people justified God "), by the Spirit (probably in Christ's resurrection as in Romans I. 4).

CHAPTER IV

Now the Spirit manifestly saith that in the last times some shall depart from the faith, giving heed to
spirits of error and doctrines of devils, speaking lies in 2
hypocrisy, and having their conscience seared, for- 3
bidding to marry, to abstain from meats, which God hath
created to be received with thanksgiving by the faithful,
and by them that have known the truth. For every 4
creature of God is good, and nothing to be rejected that is
received with thanksgiving: for it is sanctified by the 5
word of God and prayer.

These things proposing to the brethren, thou shalt 6
be a good minister of Christ Jesus, nourished up in the
words of faith and of the good doctrine which thou hast
attained unto. But avoid foolish and old wives' fables: 7
and exercise thyself unto godliness. For bodily exercise 8
is profitable to little: but godliness is profitable to all things,
having promise of the life that now is, and of that which
is to come. A faithful saying and worthy of all accepta- 9
tion. For therefore we labour and are reviled because 10
we hope in the living God, who is the Saviour of all men,
especially of the faithful.

These things command and teach. Let no man despise 11, 12
thy youth: but be thou an example of the faithful, in
word, in conversation, in charity, in faith, in chastity.
Till I come, attend unto reading, to exhortation, and to 13
doctrine. Neglect not the grace that is in thee: which 14
was given thee by prophecy, with imposition of the hands
of the priesthood. Meditate upon these things, be wholly 15
in these things; that thy profiting may be manifest to
all. Take heed to thyself, and to doctrine: be earnest in 16
them. For in doing this thou shalt both save thyself and
them that hear thee.

CHAPTER V

An ancient man rebuke not, but entreat him as a father:
2 young men, as brethren: old women, as mothers:
3 young women, as sisters, in all chastity. Honour widows,
4 that are widows indeed. But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for
5 this is acceptable before God. But she that is a widow indeed and desolate, let her trust in God, and continue
6 in supplications and prayers night and day. For she
7 that liveth in pleasures is dead while she is living. And
8 this give in charge, that they may be blameless. But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than
9 an infidel. Let a widow be chosen of no less than three-score years of age, who hath been the wife of one husband.
10 Having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed
11 every good work. But the younger widows avoid. For when they have grown wanton in Christ, they will marry:
12 having damnation, because they have made void their
13 first faith. And withal being idle, they learn to go about from house to house: and are not only idle, but tattlers also, and busybodies, speaking things which they ought not.
14 I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the
15 adversary to speak evil. For some are already turned
16 aside after Satan. If any of the faithful have widows, let him minister to them, and let not the church be charged: that there may be sufficient for them that are widows indeed.

Let the priests that rule well be esteemed worthy of 17
double honour: especially they who labour in the word and
doctrine: for the scripture saith: *Thou shalt not muzzle* 18
the ox that treadeth out the corn: and: *the labourer is*
worthy of his reward. Against a priest receive not an 19
accusation, but under two or three witnesses. Them 20
that sin reprove before all: that the rest also may have
fear. I charge thee before God and Christ Jesus and 21
the elect angels, that thou observe these things without
prejudice, doing nothing by declining to either side.
Impose not hands lightly upon any man, neither be par- 22
taker of other men's sins. Keep thyself chaste. Do not 23
still drink water: but use a little wine for thy stomach's
sake, and thy frequent infirmities. Some men's sins 24
are manifest, going before to judgment: and some men they
follow after. In like manner also good deeds are manifest 25
and they that are otherwise cannot be hid.

CHAPTER VI

Whosoever are servants under the yoke, let them
count their masters worthy of all honour; lest
the name of the Lord and *his* doctrine be blasphemed.
But they that have believing masters, let them not despise 2
them, because they are brethren: but serve them the
rather, because they are faithful and beloved, who are
partakers of the benefit. These things teach and exhort.
If any man teach otherwise, and consent not to the sound 3
words of our Lord Jesus Christ, and to that doctrine which
is according to godliness, he is proud, knowing nothing, 4
but sick about questions and strifes of words: from
which arise envies, contentions, blasphemies, evil sus-
picions, conflicts of men corrupted in mind and who 5
are destitute of the truth, supposing gain to be godliness.

v. 18. Deut. XXV. 4.

6,7 But godliness with contentment is great gain. For we
brought nothing into this world: and certainly we can
8 carry nothing out. But having food, and wherewith
9 to be covered, with these we are content. For they that
will become rich fall into temptation and into the snare
of the devil and into many unprofitable and hurtful
desires, which drown men into destruction and perdition.
10 For the desire of money is the root of all evils; which
some coveting have erred from the faith, and have en-
tangled themselves in many sorrows.

11 But thou, O man of God, fly these things: and pursue
justice, godliness, faith, charity, patience, mildness.
12 Fight the good fight of faith: lay hold on eternal life
whereunto thou art called, and hast confessed a good
13 confession before many witnesses. I charge thee before
God who quickeneth all things, and before Christ Jesus
who gave testimony under Pontius Pilate, a good con-
14 fession: that thou keep the commandment without
spot, blameless, unto the coming of our Lord Jesus
15 Christ. Which in his times he shall shew, who is the
Blessed and only Mighty, the King of kings, and Lord
16 of lords. Who only hath immortality, and inhabiteth
light inaccessible, whom no man hath seen nor can see:
to whom be honour and empire everlasting. Amen.

17 Charge the rich of this world not to be high-minded,
nor to trust in the uncertainty of riches, but in the living
God (who giveth us abundantly all things to enjoy).
18 To do good, to be rich in good works, to give easily, to
19 communicate to others; to lay up in store for themselves
a good foundation against the time to come, that they
may lay hold on the true life.

20 O Timothy, keep that which is committed to thy trust,
avoiding the profane novelties of words and oppositions
21 of knowledge falsely so called. Which some promising,
have erred concerning the faith.

Grace be with thee. Amen.

THE SECOND EPISTLE OF ST. PAUL TO TIMOTHY

See the Introductory Note to the First Epistle to Timothy.

CHAPTER I

Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus: to Timothy, my dearly beloved son, grace, 2
mercy, *and* peace from God the Father, and from Christ Jesus our Lord.

I give thanks to God, whom I serve from my fore- 3
fathers with a pure conscience, that without ceasing I have a remembrance of thee in my prayers night and day.
Desiring to see thee, being mindful of thy tears, that 4
I may be filled with joy. Calling to mind that faith 5
which is in thee unfeigned, which also dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am certain that in thee also. For which cause I admonish 6
thee, that thou stir up the grace of God which is in thee by the imposition of my hands. For God hath not 7
given us the spirit of fear: but of power, and of love, and of sobriety. Be not thou therefore ashamed of the 8
testimony of our Lord, nor of me his prisoner: but labour with the gospel according to the power of God:
who hath delivered us and called us by his holy calling, 9
not according to our own works, but according to his own purpose and grace which was given us in Christ Jesus
before the times of the world; but is now made manifest 10
by the illumination of our Saviour Jesus Christ, who hath destroyed death and hath brought to light life and incorruption by the gospel: wherein I am appointed 11
a preacher and an apostle and teacher of the gentiles.
For which cause I also suffer these things: but I am not 12
ashamed. For I know whom I have believed, and I am

certain that he is able to keep that which I have com-
13 mitted unto him, against that day. Hold the form of
sound words which thou hast heard of me: in faith, and in
14 the love which is in Christ Jesus. Keep the good thing
committed to thy trust by the Holy Ghost who dwelleth
in us.
15 Thou knowest this, that all they who are in Asia are
turned away from me: of whom are Phigellus and
16 Hermogenes. The Lord give mercy to the house of
Onesiphorus: because he hath often refreshed me, and
17 hath not been ashamed of my chain: but when he was
come to Rome, he carefully sought me and found me.
18 The Lord grant unto him to find mercy of the Lord
in that day. And in how many things he ministered unto
me at Ephesus, thou very well knowest.

CHAPTER II

Thou therefore, my son, be strong in the grace which
2 is in Christ Jesus. And the things which thou hast
heard of me by many witnesses, the same commend to
3 faithful men, who shall be fit to teach others also. Labour
4 as a good soldier of Christ Jesus. No man being a soldier
to God, entangleth himself with secular business; that
he may please him to whom he hath engaged himself.
5 For he also, that striveth for the mastery, is not crowned
6 except he strive lawfully. The husbandman that laboureth
7 must first partake of the fruits. Understand what I say:
for the Lord will give thee in all things understanding.
8 Be mindful that the Lord Jesus Christ is risen again
from the dead, of the seed of David, according to my
9 gospel. Wherein I labour even unto bands, as an evildoer:
10 but the word of God is not bound. Therefore I endure
all things for the sake of the elect, that they also may obtain
the salvation which is in Christ Jesus, with heavenly glory.

A faithful saying: for if we be dead with him, we shall 11
live also with him. If we suffer, we shall also reign with 12
him. If we deny him he will also deny us. If we believe 13
not, he continueth faithful: he cannot deny himself.

Of these things put them in mind, charging them before 14
the Lord. Contend not in words, for it is to no profit, but
to the subverting of the hearers. Carefully study to present 15
thyself approved unto God, a workman that needeth not
to be ashamed, rightly handling the word of truth. But 16
shun profane and vain babblings: for they grow much
towards ungodliness. And their speech spreadeth like a 17
canker: of whom are Hymeneus and Philetus, who 18
have erred from the truth, saying that the resurrection
is past already and have subverted the faith of some.
But the sure foundation of God standeth firm, having 19
this seal: the Lord knoweth who are his; and let every
one depart from iniquity who nameth the name of the
Lord. But in a great house there are not only vessels of 20
gold and of silver, but also of wood and of earth: and some
indeed unto honour, but some unto dishonour. If any 21
man therefore shall cleanse himself from these, he shall
be a vessel unto honour, sanctified and profitable to the
Lord, prepared unto every good work. But flee thou 22
youthful desires, and pursue justice, faith, charity, and
peace with them that call on the Lord out of a pure heart.
And avoid foolish and unlearned questions, knowing 23
that they beget strifes. But the servant of the Lord 24
must not wrangle: but be mild towards all men, apt
to teach, patient, with modesty admonishing them that 25
resist the truth: if peradventure God may give them
repentance to know the truth, and they may recover 26
themselves from the snares of the devil, by whom they
are held captive at his will.

CHAPTER III

Know also this, that in the last days shall come
2 dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient
3 to parents, ungrateful, wicked. Without affection, without peace, slanderers, incontinent, unmerciful,
4 without kindness, traitors, stubborn, puffed up, and
5 lovers of pleasures more than of God: having an appearance indeed of godliness, but denying the power thereof.
6 Now these avoid. For of these sort are they who creep into houses, and lead captive silly women laden with
7 sins, who are led away with divers desires: ever learning,
8 and never attaining to the knowledge of the truth. Now as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning
9 the faith. But they shall proceed no farther: for their folly shall be manifest to all men, as theirs also was.
10 But thou hast fully known my doctrine, manner of life,
11 purpose, faith, long-suffering, love, patience, persecutions, afflictions: such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured, and out of
12 them all the Lord delivered me. And all that will live
13 godly in Christ Jesus shall suffer persecution. But evil men and seducers shall grow worse and worse: erring,
14 and driving into error. But continue thou in those things

vv. 8–9. Jannes and Mambres (or Jambres, as other MSS. have it) are the traditional names of the two magicians who resisted Moses at the court of Pharao: Exodus VII. 11, *et seq.* The Targum of Jonathan, i.e. the Aramaic paraphrase used instead of the Hebrew text, shows that these two names and the fate which according to legend befell the magicians, must have been commonly accepted in Jewish circles. Timothy must have known them from his devout Jewish mother. St. Paul uses this tradition without necessarily thereby endorsing it as historically true.

which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned *them;* and because from thy infancy thou hast known the 15
holy scriptures, which can instruct thee to salvation by the faith which is in Christ Jesus. All scripture, 16
inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice; that the man of God 17
may be perfect, furnished to every good work.

CHAPTER IV

I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and
his kingdom: preach the word: be instant in season, 2
out of season: reprove, entreat, rebuke in all patience and
doctrine. For there shall be a time when they will not 3
endure sound doctrine: but according to their own desires
they will heap to themselves teachers, having itching ears:
and will indeed turn away their hearing from the truth, 4
but will be turned unto fables. But be thou vigilant, 5
labour in all things, do the work of an evangelist, fulfil
thy ministry. Be sober. For I am even now ready to be 6
sacrificed: and the time of my dissolution is at hand.
I have fought a good fight, I have finished my course, I 7
have kept the faith. As to the rest, there is laid up for me 8
a crown of justice, which the Lord, the just Judge, will
render to me in that day: and not only to me, but to them
also that love his coming.

Make haste to come to me quickly. For Demas hath 9
left me, loving this world, and is gone to Thessalonica,
Crescens into Galatia, Titus into Dalmatia. Only Luke is 10, 11
with me. Take Mark, and bring him with thee: for he
is profitable to me for the ministry. But Tychicus I have 12
sent to Ephesus. The cloak that I left at Troas with 13
Carpus, when thou comest, bring with thee: and the

14 books, especially the parchments. Alexander the coppersmith hath done me much evil: the Lord will reward
15 him according to his works: whom do thou also avoid,
16 for he hath greatly withstood our words. At my first answer no man stood with me, but all forsook me: may
17 it not be laid to their charge. But the Lord stood by me and strengthened me, that by me the preaching may be accomplished, and that all the gentiles may hear:
18 and I was delivered out of the mouth of the lion. The Lord hath delivered me from every evil work and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesi-
20 phorus. Erastus remained at Corinth. And Trophimus
21 I left sick at Miletus. Make haste to come before winter. Eubulus and Pudens and Linus and Claudia, and all the brethren salute thee.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

v. 21. St. Irenaeus, born about A.D. 130, died A.D. 202, who was well acquainted with Rome and became bishop of Lyons in France, informs us that the Linus here mentioned is Linus the immediate successor of St. Peter as bishop of Rome. Linus is a very rare Latin name and St. Irenaeus is no doubt correct. Whether the tomb underneath St. Peter's at Rome, near to the tomb of the Apostles, and bearing the letters LINUS, is really that of the first successor of St. Peter as bishop of Rome must remain undecided.

THE EPISTLE OF ST. PAUL TO TITUS

See the Introductory Note to the First Epistle to Timothy.

CHAPTER I

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God and the acknowledging of the truth, which is according to godliness;
unto the hope of life everlasting which God, who lieth 2
not, hath promised before the times of the world: but 3
hath in due times manifested his word in preaching, which is committed to me according to the commandment of God our Saviour: to Titus, my beloved 4
son, according to the common faith: grace, and peace from God the Father, and from Christ Jesus our Saviour.

For this cause I left thee in Crete, that thou shouldest 5
set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee:
if any be without crime, the husband of one wife, having 6
faithful children, not accused of riot or unruly. For a 7
bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre: but given to hospitality, 8
gentle, sober, just, holy, continent; embracing that 9
faithful word which is according to doctrine, that he may be able to exhort in sound doctrine and to convince the gainsayers.

For there are many disobedient, vain talkers and 10
seducers, especially they of the circumcision. Who 11
must be reproved; who subvert whole houses, teaching things which they ought not for filthy lucre's sake.
One of them, a prophet of their own, said: *The Cretans* 12
are always liars, evil beasts, slothful bellies. This testimony 13
is true. Wherefore rebuke them sharply, that they may

14 be sound in the faith. Not giving heed to Jewish fables
and commandments of men, who turn themselves away
15 from the truth. All things are clean to the clean: but
to them that are defiled, and to unbelievers, nothing is
clean: but both their mind and their conscience are defiled.
16 They profess that they know God: but in their works
they deny *him;* being abominable and incredulous,
and to every good work reprobate.

CHAPTER II

But speak thou the things that become sound doctrine;
2 that the aged men be sober, chaste, prudent, sound
3 in faith, in love, in patience. The aged women, in like
manner, in holy attire, not false accusers, not given to
4 much wine: teaching well. That they may teach the
young women to be wise, to love their husbands, to love
5 their children, to be discreet, chaste, sober, having a
care of the house, gentle, obedient to their husbands, that
6 the word of God be not blasphemed. Young men in like
7 manner exhort that they be sober. In all things shew
thyself an example of good works, in doctrine, in integrity,
8 in gravity, the sound word that cannot be blamed: that
he who is on the contrary part may be afraid, having no
9 evil to say of us. *Exhort* servants to be obedient to their
10 masters, in all things pleasing, not gainsaying; not
defrauding, but in all things shewing good fidelity, that
they may adorn the doctrine of God our Saviour in all
11 things. For the grace of God our Saviour hath appeared
12 to all men: instructing us that denying ungodliness
and worldly desires, we should live soberly, and justly,
13 and godly in this world, looking for the blessed hope
and coming of the glory of the great God and our
14 Saviour Jesus Christ, who gave himself for us that
he might redeem us from all iniquity, and might cleanse

to himself a people acceptable, a pursuer of good works.

These things speak and exhort, and rebuke with all 15
authority. Let no man despise thee.

CHAPTER III

Admonish them to be subject to princes and powers, to obey at a word, to be ready to every good work.
To speak evil of no man, not to be litigious but gentle: 2
shewing all mildness towards all men. For we ourselves 3
also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, hating one another. But when the goodness 4
and kindness of God our Saviour appeared, not by the 5
works of justice which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured 6
forth upon us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we may be 7
heirs according to hope of life everlasting. It is 8
a faithful saying; and these things I will have thee affirm constantly, that they who believe in God may be careful to excel in good works. These things are good and profitable unto men. But avoid foolish 9
questions and genealogies and contentions and strivings about the law. For they are unprofitable and vain.
A man that is a heretic, after the first and second 10
admonition avoid: knowing that he that is such an 11
one is subverted and sinneth, being condemned by his own judgment.

When I shall send to thee Artemas or Tychicus, make 12
haste to come unto me to Nicopolis. For there I have determined to winter. Send forward Zenas the lawyer 13
and Apollo, with care that nothing be wanting to them.

14 And let our men also learn to excel in good works for necessary uses: that they be not unfruitful.

15 All that are with me salute thee; salute them that love us in the faith.

The grace of God be with you all. Amen.

THE EPISTLE OF ST. PAUL TO PHILEMON

This touching letter was written in favour of a runaway slave, Onesimus by name, whom St. Paul sends back to his master, not as a slave but as a brother in the faith since St. Paul had converted him to the Gospel. Philemon, a well-to-do citizen of Colossae was also St. Paul's convert, probably converted at Ephesus during St. Paul's stay there of two years and three months, but certainly not at Colossae where St. Paul had never been. The letter was written from Rome and Onesimus himself was no doubt the carrier. Verse 18 suggests that the slave had run away for fear of punishment, having somehow done harm to the property of his master.

Paul, a prisoner of Christ Jesus, and Timothy a brother:
to Philemon our beloved and fellow labourer, and 2
to Appia our dearest sister, and to Archippus our fellow
soldier, and to the church which is in thy house: grace 3
to you and peace from God our Father, and from the
Lord Jesus Christ.

I give thanks to my God, always making a remem- 4
brance of thee in my prayers; hearing of thy charity 5
and faith which thou hast in the Lord Jesus, and towards
all the saints: that the communication of thy faith may 6
be made evident in the acknowledgment of every good
work that is in you in Christ Jesus. For I have had great 7
joy and consolation in thy charity, because the bowels of
the saints have been refreshed by thee, brother.

Wherefore though I have much confidence in Christ 8
Jesus to command thee that which is to the purpose:
for charity sake I rather beseech, whereas thou art such 9
an one, as Paul an old man and now a prisoner also of
Jesus Christ: I beseech thee for my son, whom I have 10
begotten in my bands, Onesimus, who hath been here- 11
tofore unprofitable to thee, but now is profitable both
to me and thee, whom I have sent back to thee. And 12
do thou receive him as my own bowels: whom I would 13
have retained with me, that in thy stead he might have

14 ministered to me in the bands of the gospel. But without
thy counsel I would do nothing: that thy good deed might
15 not be as it were of necessity, but voluntary. For perhaps
he therefore departed for a season from thee, that thou
16 mightest receive him again for ever; not now as a servant,
but instead of a servant a most dear brother, especially
to me: but how much more to thee both in the flesh and
17 in the Lord? If therefore thou count me a partner,
18 receive him as myself. And if he hath wronged thee
19 in any thing, or is in thy debt, put that to my account. I,
Paul, have written it with my own hand: I will repay it:
not to say to thee that thou owest me thy own self also.
20 Yea, brother. May I enjoy thee in the Lord. Refresh my
21 bowels in the Lord. Trusting in thy obedience, I have
written to thee: knowing that thou wilt also do more than
22 I say. But withal prepare me also a lodging. For I hope
that through your prayers I shall be given unto you.
23 There salute thee Epaphras, my fellow prisoner in
24 Christ Jesus: Mark, Aristarchus, Demas, and Luke, my
fellow labourers.
25 The grace of our Lord Jesus Christ be with your
spirit. Amen.

THE EPISTLE OF ST. PAUL TO THE HEBREWS

The author of this Epistle is St. Paul who conceived and set down the whole of it under the guidance of the inspiration of the Holy Spirit, but who may not have given it the literary form which it now has. It is suggested that St. Paul deliberately suppressed his name as author, because the Hebrews were prejudiced against him; and that he also used someone to set forth in orderly form and fluent Greek the draft of the treatise which he gave him to be "edited". It is evidently written for Greek-speaking Jews, whether at Rome or elsewhere, who were beginning to weaken in their faith, comparing the splendour of Jewish worship with the humble beginnings of Christianity. The Epistle maintains the superiority of Christ over the Angels and over Moses, and the temporary character of the Old Covenant. From Chapter V. to Chapter X. it compares Christ's priesthood according to Melchisedech with the Levitical priesthood. From Chapter X. to Chapter XII. it praises the faith of the Old Testament Saints. The last Chapter contains moral exhortations.

CHAPTER I

God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets,
last of all in these days hath spoken to us by his Son, 2
whom he hath appointed heir of all things, by whom also he made the world. Who being the brightness of his 3
glory and the figure of his substance and upholding all things by the word of his power, making purgation of sins,
sitteth on the right hand of the majesty on high; being 4
made so much better than the angels as he hath inherited a more excellent name than they. For to which of the 5
angels hath he said at any time: *Thou art my son; to-day have I begotten thee?* And again: *I will be to him a father, and he shall be to me a son?* And again, when he bringeth 6
in the first begotten into the world, he saith: *And let all*

v. 5. Psalm II. 7. II. Kings VII. 14.
v. 6. Psalm XCVI. 7.

7 *the angels of God adore him.* And to the angels indeed
he saith: *He that maketh his angels spirits; and his ministers*
8 *a flame of fire.* But to the Son: *Thy throne, O God, is*
for ever and ever: a sceptre of justice is the sceptre of thy
9 *kingdom. Thou hast loved justice, and hated iniquity:*
therefore God, thy God, hath anointed thee with the oil of
10 *gladness above thy fellows.* And: *Thou in the beginning,*
O Lord, didst found the earth: and the works of thy hands
11 *are the heavens. They shall perish, but thou shalt continue:*
12 *and they shall all grow old as a garment. And as a vesture*
shalt thou change them, and they shall be changed: but thou
13 *art the selfsame, and thy years shall not fail.* But to which
of the angels said he at any time: *Sit on my right hand, until*
14 *I make thy enemies thy footstool?* Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?

CHAPTER II

Therefore ought we more diligently to observe the things which we have heard, lest perhaps we should
2 let them slip. For if the word spoken by angels became steadfast, and every transgression and disobedience
3 received a just recompense of reward, how shall we escape if we neglect so great salvation, which having begun to be declared by the Lord, was confirmed unto
4 us by them that heard him? God also bearing them witness by signs and wonders and divers miracles, and distributions of the Holy Ghost according to his own will.

5 For God hath not subjected unto angels the world to
6 come, whereof we speak. But one in a certain place

v. 7. Psalm CIII. 4. *vv.* 10–12. Psalm CI. 26–28.
v. 8. Psalm XLIV. 7–8. *v.* 13. Psalm CIX. 1.

hath testified, saying: *What is man, that thou art mindful of him: or the son of man, that thou visitest him? Thou* 7
hast made him a little lower than the angels: thou hast crowned him with glory and honour, and hast set him over the works of thy hands. Thou hast subjected all things 8
under his feet. For in that he hath subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him. But we see Jesus, 9
who was made a little lower than the angels, for the suffering of death crowned with glory and honour: that through the grace of God he might taste death for all. For it became him, for whom *are* all things, and by 10
whom *are* all things, who had brought many children into glory, to perfect the author of their salvation by *his* passion. For both he that sanctifieth, and they who 11
are sanctified, *are* all of one. For which cause he is not ashamed to call them brethren, saying: *I will declare thy* 12
name to my brethren: in the midst of the church will I praise thee. And again: *I will put my trust in him.* And 13
again: *Behold I and my children, whom God hath given me.*

Therefore because the children are partakers of flesh 14
and blood, he also himself in like manner hath been partaker of the same: that through death he might destroy him who had the empire of death, that is to say, the devil; and might deliver them who through the fear of death 15
were all their lifetime subject to servitude. For nowhere 16
doth he take hold of the angels: but of the seed of Abraham he taketh hold. Wherefore it behoved him 17
in all things to be made like unto his brethren, that he might become a merciful and faithful high priest before God, that he might be a propitiation for the sins of the people. For in that wherein he himself hath suffered and 18
been tempted, he is able to succour them also that are tempted.

vv. 6–8. Psalm VIII. 5–8. *v. 12.* Psalm XXI. 23.
v. 13. Psalm XVII. 3. Isaias VIII. 18.

CHAPTER III

Wherefore, holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of
2 our confession, Jesus: who is faithful to him that made
3 him, as was also Moses in all his house. For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house hath greater honour than
4 the house. For every house is built by some man; but
5 he that created all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony
6 of those things which were to be said: but Christ as the Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end.

7 Wherefore, as the Holy Ghost saith: *To-day if you shall*
8 *hear his voice, harden not your hearts, as in the provocation;*
9 *in the day of temptation in the desert. Where your fathers*
10 *tempted me, proved and saw my works, forty years: for which cause I was offended with this generation, and said: They always err in heart. And they have not known my ways.*
11 *As I have sworn in my wrath: If they shall enter into my rest.*
12 Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God.
13 But exhort one another every day, whilst it is called to-day, that none of you be hardened through the deceitfulness
14 of sin. For we are made partakers of Christ: yet so if we hold the beginning of his substance firm unto the end.
15 While it is said: *To-day if you shall hear his voice, harden*
16 *not your hearts as in that provocation.* For some who heard did provoke: but not all that came out of Egypt by Moses.
17 And with whom was he offended forty years? Was it not with them that sinned, whose carcasses were over-

thrown in the desert? And to whom did he swear that 18
they should not enter into his rest: but to them that were
incredulous? And we see that they could not enter in, 19
because of unbelief.

CHAPTER IV

Let us fear therefore lest the promise being left of
entering into his rest, any of you should be thought
to be wanting. For unto us also it hath been declared, 2
in like manner as unto them. But the word of hearing
did not profit them, not being mixed with faith of those
things they heard. For we who have believed shall 3
enter into rest: as he said: *As I have sworn in my wrath:*
If they shall enter into my rest; and this indeed when
the works from the foundation of the world were finished.
For in a certain place he spoke of the seventh day thus: 4
And God rested the seventh day from all his works. And 5
in this *place* again: *If they shall enter into my rest.* Seeing 6
then it remaineth that some are to enter into it, and

vv. 1–11. God promised rest to His people, God's rest, a divine rest like the rest of God after the six days of creation. Some did not enter it because of their lack of faith, but the promise still holds. Do not say that it was fulfilled when Joshua led the people into Palestine after their wanderings in the desert. The Holy Ghost here (in Psalm XCIV.) refers to it hundreds of years later. The promise refers to us now: 'to-day'. But let us not harden our hearts in unbelief lest we should be in the same plight as those about whom God took His oath in anger: 'They shall not enter into My rest.' The word '*if*' represents a Hebrew particle introducing a denial by oath.

The whole section Ch. III. 7 to Ch. IV. 11, is a long parenthesis, suggested by the words: 'hold fast in confidence' of the previous verse.

v. 4. Gen. II. 2.

they, to whom it was first preached, did not enter because
7 of unbelief: again he limiteth a certain day, saying in David: *To-day*, after so long a time, as it is above said: *To-day if you shall hear his voice, harden not your hearts.*
8 For if Jesus had given them rest he would never have
9 afterwards spoken of another day. There remaineth
10 therefore a day of rest for the people of God. For he that is entered into his rest, the same also hath rested from his works as God did from his.
11 Let us hasten therefore to enter into that rest: lest
12 any man fall into the same example of unbelief. For the word of God is living and effectual, and more piercing than any two-edged sword and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart.
13 Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is.
14 Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast
15 our confession. For we have not a high priest who cannot have compassion on our infirmities: but one
16 tempted in all things like as we are, without sin. Let us go therefore with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid.

CHAPTER V

For every high priest taken from among men is ordained for men in the things that appertain to God, that he
2 may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity.
3 And therefore he ought, as for the people, so also for

v. 8. Jesus: not Our Lord but Josue, Moses' successor.

himself, to offer for sins. Neither doth any man take the 4
honour to himself but he that is called by God, as Aaron
was. So Christ also did not glorify himself that he might 5
be made a high priest: but he that said unto him, *Thou art my Son; this day have I begotten thee.* As he saith also 6
in another place: *Thou art a priest for ever, according to the order of Melchisedech.* Who in the days of his flesh, 7
with a strong cry and tears offering up prayers and
supplications to him that was able to save him from death,
was heard for his reverence. And whereas indeed he was 8
the Son of God, he learned obedience by the things which
he suffered: and being consummated, he became, to all 9
that obey him, the cause of eternal salvation; called by 10
God a high priest according to the order of Melchisedech.

Of whom we have much to say, and hard to be intelligibly 11
uttered: because you are become weak to hear. For 12
whereas for the time you ought to be masters, you have
need to be taught again what are the first elements of
the words of God: and you are become such as have need
of milk, and not of strong meat. For every one that is 13
a partaker of milk, is unskilful in the word of justice: for
he is a little child. But strong meat is for the perfect: 14
for them who by custom have their senses exercised to
the discerning of good and evil.

CHAPTER VI

Wherefore, leaving the word of the beginning of
Christ, let us go on to things more perfect: not
laying again the foundation of penance from dead works,
and of faith towards God, of the doctrine of baptisms, 2

v. 5. Psalm II. 7.
v. 6. Psalm CIX. 4.
v. 2. Rudiments of Christian doctrine given to Catechumens included teaching about the difference between

and imposition of hands, and of the resurrection of the
3 dead, and of eternal judgment. And this will we do,
4 if God permit. For it is impossible for those who were
once illuminated, have tasted also the heavenly gift, and
5 were made partakers of the Holy Ghost, have moreover
tasted the good word of God and the powers of the world
6 to come, and are fallen away; to be renewed again to
penance, crucifying again to themselves the Son of God,
7 and making him a mockery. For the earth that drinketh
in the rain, which cometh often upon it, and bringeth
forth herbs meet for them by whom it is tilled, receiveth
8 blessing from God. But that which bringeth forth thorns
and briars is reprobate and very near unto a curse: whose
end is to be burnt.

9 But, my dearly beloved, we trust better things of you
10 and nearer to salvation; though we speak thus. For God
is not unjust, that he should forget your work and the love
which you have shewn in his name, you who have minis-
11 tered and do minister to the saints. And we desire that
every one of you shew forth the same carefulness to the
12 accomplishing of hope unto the end: that you become
not slothful, but followers of them who through faith
and patience shall inherit the promises.

13 For God making promise to Abraham, because he had
no one greater by whom he might swear, swore by him-
14 self, saying: *Unless blessing I shall bless thee, and multiplying*

Christian baptism and that of John, or the baptism given by Jews to converts to Judaism. Imposition of hands refers to Confirmation.

v.4. Illuminated, i.e. having received baptism. Illumination became a standing term for baptism. *The heavenly gift:* Holy Communion. *Partakers of the Holy Ghost:* confirmed Christians. *vv. 4–6.* Apostates from Christianity can never again receive baptism and thereby receive that completeness of the New Birth which it bestows. A man can only once be born from water and the Holy Ghost, although after baptism he may repent and finally obtain forgiveness.

I shall multiply thee. And so patiently enduring he 15
obtained the promise. For men swear by one greater 16
than themselves: and an oath for confirmation is the end
of all their controversy. Wherein God, meaning more 17
abundantly to shew to the heirs of the promise the im-
mutability of his counsel, interposed an oath: that by 18
two immutable things, in which it is impossible for God to
lie, we may have the strongest comfort, we who have fled
for refuge to hold fast the hope set before us. Which 19
we have as an anchor of the soul, sure and firm, and which
entereth in even within the veil; where the forerunner 20
Jesus is entered for us, made a high priest for ever accord-
ing to the order of Melchisedech.

CHAPTER VII

For this Melchisedech *was* king of Salem, priest of
the most high God, who met Abraham returning from
the slaughter of the kings, and blessed him: to whom 2
also Abraham divided the tithes of all: who first indeed

v. 14. Gen. XXII. 16.

v. 18. Two immutable things, that is: not a simple promise, but a promise with an oath.

v. 20. The Christian hope is anchored in heaven where Christ has already entered, a forerunner on our behalf, as a high priest enters into the inner sanctuary beyond the veil for the sake of his people. Christ however was more than a Levitical priest, He was of the order of Melchisedech.

v. 1. The whole of this Chapter VII is used to prove the superiority of Melchisedech's priesthood to that of Levi, first, because the Scripture indicates no ancestors or successors to Melchisedech; secondly, because he blessed Abraham, and the greater blesses the lesser; thirdly, because Abraham (and by implication Levi, Abraham's progeny) paid him tithes; fourthly, because the Levitical priesthood possessed no permanency since otherwise it would not have been superseded by the promise of another priesthood,—that of Melchisedech, verified in Christ, who was not a Levite

by interpretation, is king of justice: and then also king
3 of Salem, that is, king of peace: without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal
5 things. And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is to say, of their brethren: though they themselves also came
6 out of the loins of Abraham. But he, whose pedigree is not numbered among them, received tithes of Abraham
7 and blessed him that had the promises. And without all contradiction, that which is less is blessed by the better.
8 And here indeed, men that die receive tithes: but there,
9 he hath witness that he liveth. And (as it may be said) even
10 Levi who received tithes, paid tithes in Abraham: for he was yet in the loins of his father, when Melchisedech met him.

11 If then perfection was by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchisedech, and not be called according to the
12 order of Aaron? For the priesthood being translated, it is necessary that a translation also be made of the law.
13 For he of whom these things are spoken is of another
14 tribe, of which no one attended on the altar. For it is evident that our Lord sprung out of Juda: in which tribe
15 Moses spoke nothing concerning priests. And it is yet far

but a man of the tribe of Juda. And since Mosaic Law and Levitical priesthood are bound up together the former also had to pass away. Fifthly because no Levitical priest lives for ever, but with death his priesthood ends; but Christ is priest for ever. Lastly, because Christ's priesthood was confirmed by oath, and Levi's was not.

more evident: if according to the similitude of Melchisedech there ariseth another priest, who is made not 16
according to the law of a carnal commandment, but
according to the power of an indissoluble life; for he 17
testifieth: *Thou art a priest for ever, according to the order of Melchisedech.* There is indeed a setting aside of the 18
former commandment, because of the weakness and unprofitableness thereof (for the law brought nothing to 19
perfection), but the bringing in of a better hope, by which
we draw nigh to God. And inasmuch as it is not without 20
an oath (for the others indeed were made priests without
an oath, but this with an oath, by him that said unto 21
him: *The Lord hath sworn, and he will not repent, thou art a priest for ever*): by so much is Jesus made a surety 22
of a better testament. And the others indeed were made 23
many priests, because by reason of death they were not
suffered to continue: but this, for that he continueth 24
for ever, hath an everlasting priesthood; whereby 25
he is able also to save for ever them that come to

v. 17. Psalm CIX. 4.

v. 25. (and Romans VIII. 34). Christ as High Priest by His own blood entered once into the holies, having obtained eternal redemption. The act by which He made atonement for all sin and wrought full redemption was His voluntary death upon the Cross. This act of atonement is full and complete and can in no sense be repeated or added unto, yet Christ always lives to make intercession for us, thereby applying to us the grace once and for ever obtained by the shedding of His blood. Christ in His Sacred Humanity remains for ever the active Mediator between God and man. No one can come to the Father except by Him. It is He who conveys divine grace to His Church and to every individual therein. It is He who baptizes, confirms, absolves, anoints, marries and ordains and gives Himself as food in the Eucharist and is daily offered in the bloodless Sacrifice of the Mass. It is He who incessantly bestows grace in answer to prayer, or forestalls prayer by the abundance of His mercy. He sitteth not idly at the right hand of His Father.

God by him: always living to make intercession for us.

26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and
27 made higher than the heavens: who needeth not daily (as the *other* priests) to offer sacrifices first for his own sins, and then for the people's: for this he did once in
28 offering himself. For the law maketh men priests, who have infirmity: but the word of the oath, which was since the law, the Son who is perfected for evermore.

CHAPTER VIII

Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the
2 right hand of the throne of majesty in the heavens, a minister of the Holies, and of the true tabernacle, which
3 the Lord hath pitched and not man. For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have something to
4 offer. If then he were on earth, he would not be a priest: seeing that there would be *others* to offer gifts according
5 to the law, who serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacle: See (saith he) that thou make all things according to the pattern which was shewn
6 thee on the mount. But now he hath obtained a better ministry, by how much also he is a mediator of a better
7 testament, which is established on better promises. For if that former had been faultless, there should not indeed
8 a place have been sought for a second. For finding fault with them, he saith: *Behold, the days shall come, saith the Lord: and I will perfect unto the house of Israel,*

v. 5. Exod. XXV. 40. *vv. 8–12.* Jer. XXXI. 31–34.

and unto the house of Juda, a new testament. Not according 9
to the testament which I made to their fathers on the day when
I took them by the hand to lead them out of the land of Egypt:
because they continued not in my testament: and I regarded
them not, saith the Lord. For this is the testament which 10
I will make to the house of Israel after those days, saith the
Lord: I will give my laws into their mind, and in their heart
will I write them: and I will be their God, and they shall
be my people. And they shall not teach every man his 11
neighbour and every man his brother, saying: Know the
Lord: for all shall know me from the least to the greatest
of them. Because I will be merciful to their iniquities, 12
and their sins I will remember no more. Now in saying a 13
new, he hath made the former old. And that which
decayeth and groweth old is near its end.

CHAPTER IX

The former indeed had also justifications of *divine*
service, and a worldly sanctuary. For there was a 2
tabernacle made the first, wherein were the candlesticks
and the table and the setting forth of loaves, which is
called the Holy. And after the second veil, the tabernacle 3
which is called the Holy of Holies: having a golden 4
censer, and the ark of the testament covered about on
every part with gold, in which was a golden pot that had
manna, and the rod of Aaron that had blossomed, and
the tables of the testament. And over it were the Cheru- 5
bims of glory overshadowing the propitiatory: of which
it is not needful to speak now particularly. Now these 6
things being thus ordered, into the first tabernacle the
priests indeed always entered, accomplishing the offices
of sacrifices. But into the second, the high priest alone, 7
once a year: not without blood, which he offereth for his
own and the people's ignorance. The Holy Ghost 8

signifying this, that the way into the Holies was not yet made manifest whilst the former tabernacle was yet
9 standing. Which is a parable of the time present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth,
10 only in meats and in drinks, and divers washings, and justices of the flesh laid on them until the time of correction.

11 But Christ, being come a high priest of the good things to come, by a greater and more perfect tabernacle
12 not made with hands, that is, not of this creation: neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal
13 redemption. For if the blood of goats and of oxen and the ashes of an heifer being sprinkled, sanctify such as
14 are defiled, to the cleansing of the flesh; how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

15 And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal
16 inheritance. For where there is a testament, the death

v. 11. *A more perfect tabernacle.* It seems best to refer this to Christ's sacred humanity. His Body, though truly human, came into being by being assumed by a Divine Person and being conceived by a Virgin. In that sense it was not of 'this creation'. Christ Himself referred to His Body as His temple (John II. 21). Cf. Mark XIV. 58. Both St. Peter and St. Paul repeatedly refer to their bodies as their tabernacles. Some, however, refer it to heaven or to the Church, whether triumphant or militant. The words may be connected with those preceding: Christ having come in His sacred humanity as priest; or with those following: Christ in His sacred humanity through the shedding of His own blood entered into the Holy of Holies, the Presence of His Father in heaven.

of the testator must of necessity come in. For a testa- 17
ment is of force after men are dead: otherwise it is as yet
of no strength, whilst the testator liveth. Whereupon 18
neither was the first indeed dedicated without blood.
For when every commandment of the law had been read 19
by Moses to all the people, he took the blood of calves and
goats with water and scarlet wool and hyssop, and
sprinkled both the book itself and all the people, saying 20
This is the blood of the testament, which God hath enjoined unto you. The tabernacle also and all the vessels of the 21
ministry, in like manner he sprinkled with blood: and 22
almost all things, according to the law, are cleansed with
blood: and without shedding of blood there is no re-
mission.

It is necessary therefore that the patterns of heavenly 23
things should be cleansed with these: but the heavenly
things themselves with better sacrifices than these.
For Jesus is not entered into the Holies made with 24
hands, the patterns of the true: but into heaven itself,
that he may appear now in the presence of God for us.
Nor yet that he should offer himself often, as the high 25
priest entereth into the Holies every year with the blood
of others, for then he ought to have suffered often from 26
the beginning of the world: but now once, at the end of
ages, he hath appeared for the destruction of sin by the
sacrifice of himself. And as it is appointed unto men 27
once to die, and, after this, the judgment: so also Christ 28
was offered once to exhaust the sins of many. The second
time he shall appear without sin to them that expect
him, unto salvation.

v. 20. Exod. XXIV. 8.

CHAPTER X

For the law having a shadow of the good things to come, not the very image of the things, by the selfsame sacrifices which they offer continually every year, can
2 never make the comers thereunto perfect. For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin
3 any longer: but in them there is made a commemoration
4 of sins every year. For it is impossible that with the
5 blood of oxen and goats sins should be taken away. Wherefore, when he cometh into the world, he saith: *Sacrifice, and oblation thou wouldest not: but a body thou hast fitted*
6,7 *to me: holocausts for sin did not please thee. Then said I: Behold I come. In the head of the book it is written of*
8 *me that I should do thy will, O God.* In saying before: *Sacrifices, and oblations, and holocausts for sin thou wouldest not, neither are they pleasing to thee,* which are offered
9 according to the law: *Then said I: Behold, I come to do thy will, O God:* he taketh away the first, that he may
10 establish that which followeth. In the which will we are sanctified by the oblation of the body of Jesus Christ
11 once. And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never
12 take away sins. But this man offering one sacrifice for
13 sins, for ever sitteth on the right hand of God, from henceforth expecting until his enemies be made his
14 footstool. For by one oblation he hath perfected for
15 ever them that are sanctified. And the Holy Ghost
16 also doth testify *this* to us. For after that he said: *And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their*

vv. 5–7. Psalm XXXIX. 7–9.
vv. 16–17. Jer. XXXI. 33.

hearts, and on their minds will I write them: and their sins 17
and iniquities I will remember no more. Now where there 18
is a remission of these, there is no more an oblation for sin.

Having therefore, brethren, a confidence in the entering 19
into the Holies by the blood of Christ, a new and living 20
way which he hath dedicated for us through the veil, that is
to say, his flesh, and a high priest over the house of God: 21
let us draw near with a true heart in fulness of faith, 22
having our hearts sprinkled from an evil conscience, and
our bodies washed with clean water. Let us hold fast the 23
confession of our hope without wavering (for he is faithful
that hath promised). And let us consider one another 24
to provoke unto charity and to good works: not for- 25
saking our assembly, as some are accustomed: but com-
forting *one another*, and so much the more as you see
the day approaching.

For if we sin wilfully after having the knowledge of 26
the truth, there is now left no sacrifice for sins, but a 27
certain dreadful expectation of judgment, and the rage of
a fire which shall consume the adversaries. A man 28
making void the law of Moses dieth without any mercy
under two or three witnesses: how much more, do you 29
think, he deserveth worse punishments, who hath trodden
under foot the Son of God and hath esteemed the blood
of the testament unclean, by which he was sanctified, and
hath offered an affront to the Spirit of grace? For we 30
know him that hath said: *Vengeance belongeth to me, and*
I will repay. And again: *The Lord shall judge his people.*
It is a fearful thing to fall into the hands of the living God. 31

But call to mind the former days, wherein, being 32
illuminated, you endured a great fight of afflictions.
And on the one hand indeed, by reproaches and tribulations 33
were made a gazing stock; and on the other, became
companions of them that were used in such sort. For 34
you both had compassion on them that were in bands

v. 30. Deut. XXXII. 35.

and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance.
35 Do not therefore lose your confidence which hath
36 a great reward. For patience is necessary for you: that doing the will of God, you may receive the promise.
37 For yet a little and a very little while, and he that is
38 to come will come and will not delay. But my just man liveth by faith: but if he withdraw himself, he shall not
39 please my soul. But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.

CHAPTER XI

Now faith is the substance of things to be hoped for,
2 the evidence of things that appear not. For by
3 this the ancients obtained a testimony. By faith we understand that the world was framed by the word of God; that from invisible things visible things might be made.
4 By faith Abel offered to God a sacrifice exceeding that of Cain by which he obtained a testimony that he was just, God giving testimony to his gifts; and by it he being dead
5 yet speaketh. By faith Henoch was translated, that he should not see death, and he was not found because God had translated him: for before his translation he had
6 testimony that he pleased God. But without faith it is impossible to please God. For he that cometh to God must believe that he is: and is a rewarder to them that seek
7 him. By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house: by the which he condemned the world, and was instituted
8 heir of the justice which is by faith. By faith he that is

v. 8. Abraham received his name from God, when he was called Abraham instead of Abram to signify that he would be 'the father of many nations': Gen. XVII. 5.

called Abraham obeyed to go out into a place which he was to receive for an inheritance: and he went out, not knowing whither he went. By faith he abode in the land, 9
dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise. For he looked for a city that hath 10
foundations: whose builder and maker is God. By faith 11
Sara also herself, being barren, received strength to conceive seed, even past the time of age: because she believed that he was faithful who had promised. For 12
which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable.

All these died according to faith, not having received 13
the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers on the earth. For they that say these things do signify 14
that they seek a country. And truly if they had been 15
mindful of that from whence they came out, they had doubtless time to return. But now they desire a better, 16
that is to say, a heavenly country. Therefore God is not ashamed to be called their God: for he hath prepared for them a city.

By faith Abraham, when he was tried, offered Isaac; 17
and he that had received the promises offered up his only begotten son: (to whom it was said: *In Isaac shall thy* 18
seed be called): accounting that God is able to raise up 19
even from the dead. Whereupon also he received him for a parable. By faith also of things to come Isaac 20
blessed Jacob and Esau. By faith Jacob, dying, blessed 21

v. 9. cottages: i.e. as a nomad in tents, not as owner of the soil or having a permanent dwelling.

v. 12. as good as dead, i.e. ninety-nine years old and incapable of begetting children.

v. 18. Gen. XXI. 12.

v. 19. for a parable, rather 'metaphorically speaking'. By the substitution of a ram instead of his son Abraham received Isaac back as from the dead.

each of the sons of Joseph, and adored the top of his rod.
22 By faith Joseph, when he was dying, made mention of the
going out of the children of Israel; and gave command-
23 ment concerning his bones. By faith Moses, when he
was born, was hid three months by his parents: because
they saw he was a comely babe, and they feared not the
24 king's edict. By faith Moses, when he was grown up,
denied himself to be the son of Pharao's daughter:
25 rather choosing to be afflicted with the people of God
26 than to have the pleasure of sin for a time: esteeming the
reproach of Christ greater riches than the treasure of the
27 Egyptians. For he looked unto the reward. By faith
he left Egypt, not fearing the fierceness of the king:
28 for he endured as seeing him that is invisible. By faith
he celebrated the pasch, and the shedding of the blood:
that he who destroyed the firstborn, might not touch
29 them. By faith they passed through the Red Sea,
as by dry land: which the Egyptians attempting, were
30 swallowed up. By faith the walls of Jericho fell down,
31 by the going round them seven days. By faith Rahab
the harlot perished not with the unbelievers, receiving the
spies with peace.

32 And what shall I yet say? For the time would fail me
to tell of Gedeon, Barac, Samson, Jephthe, David,
33 Samuel, and the prophets: who by faith conquered
kingdoms, wrought justice, obtained promises, stopped
34 the mouths of lions, quenched the violence of fire,
escaped the edge of the sword, recovered strength from
weakness, became valiant in battle, put to flight the
35 armies of foreigners. Women received their dead raised
to life again. But others were racked, not accepting
deliverance, that they might find a better resurrection.
36 And others had trial of mockeries and stripes, more-
37 over also of bands and prisons: they were stoned, they
were cut asunder, they were tempted, they were put to
death by the sword, they wandered about in sheepskins,

in goat-skins, being in want, distressed, afflicted; of 38
whom the world was not worthy: wandering in deserts,
in mountains, and in dens, and in caves of the earth.
And all these being approved by the testimony of faith, 39
received not the promise: God providing some better 40
thing for us, that they should not be perfected without us.

CHAPTER XII

And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us: looking on Jesus the author 2
and finisher of faith, who, having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God. For think 3
diligently upon him that endured such opposition from sinners against himself; that you be not wearied, fainting in your minds. For you have not yet resisted unto 4
blood, striving against sin. And you have forgotten the 5
consolation which speaketh to you, as unto children, saying: *My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him. For whom the Lord loveth he chastiseth: and he scourgeth* 6
every son whom he receiveth.

Persevere under discipline. God dealeth with you as 7
with *his* sons: for what son *is there*, whom the father doth not correct? But if you be without chastisement, whereof 8
all are made partakers, then are you bastards and not sons. Moreover we have had fathers of our flesh for 9
instructors, and we reverenced them. Shall we not much more obey the Father of spirits, and live? And they 10
indeed for a few days according to their own pleasure instructed us: but he, for our profit, that we might

vv. 5–6. Prov. III. 11–12.

11 receive his sanctification. Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield to them that are exercised by it, the most peaceable fruit of justice.
12 Wherefore lift up the hands which hang down, and the
13 feeble knees: and make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed.
14 Follow peace with all men, and holiness: without
15 which no man shall see God: looking diligently lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it many be
16 defiled: lest there be any fornicator, or profane person, as Esau who for one mess sold his first birth-right.
17 For know ye that afterwards when he desired to inherit the benediction, he was rejected: for he found no place of repentance, although with tears he had sought it.
18 For you are not come to a mountain that might be touched, and a burning fire, and a whirlwind, and darkness,
19 and storm, and the sound of a trumpet, and the voice of words, which they that heard excused themselves, that
20 the word might not be spoken to them, for they did not endure that which was said: *And if so much as a beast*
21 *shall touch the mount, it shall be stoned.* And so terrible was that which was seen, Moses said: *I am frighted and*
22 *tremble.* But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the
23 company of many thousands of angels: and to the church of the firstborn who are written in the heavens, and to God the Judge of all, and to the spirits of the just
24 made perfect, and to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh
25 better than that of Abel. See that you refuse him not that speaketh. For if they escaped not who refused him that spoke upon earth, much more *shall not* we, that

v. 20. Exod. XIX. 13.

turn away from him that speaketh to us from heaven. Whose voice then moved the earth: but now he promiseth, 26
saying: *Yet once more, and I will move not only the earth, but heaven also.* And in that he saith, *Yet once more,* 27
he signifieth the translation of the moveable things as made, that those things may remain which are immoveable. Therefore, receiving an immoveable kingdom, 28
we have grace: whereby let us serve, pleasing God, with fear and reverence. For our God is a consuming fire. 29

CHAPTER XIII

Let the charity of the brotherhood abide in you. And 2
hospitality do not forget, for by this some, being not aware of it, have entertained angels. Remember 3
them that are in bands, as if you were bound with them; and them that labour, as being yourselves also in the body.
Marriage honourable in all, and the bed undefiled: for 4
fornicators and adulterers God will judge. Let your 5
manners be without covetousness, contented with such things as you have. For he hath said: *I will not leave thee, neither will I forsake thee.* So that we may con- 6
fidently say: *The Lord is my helper: I will not fear what man shall do to me.*

Remember your prelates who have spoken the word 7

v. 26. Aggeus II. 7.

vv. 27–28. Whereas Aggeus spoke of the Great Change from the old Covenant to the new at the coming of Christ, St. Paul, applying these words to his own time, refers them to the Great Final Change at the Last Day and the Second Coming of Christ, when the whole material universe, in fact all that can move, will be moved and only the spiritual which cannot be moved will remain and abide for ever. This unchangeable Kingdom Christians have received, for which they should give thanks.

v. 5. Jos. I. 5.

v. 6. Psalm CXVII. 6.

of God to you: whose faith follow, considering the end
8 of their conversation, Jesus Christ, yesterday, and
9 to-day: and the same for ever. Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats: which have not
10 profited those that walk in them. We have an altar whereof they have no power to eat who serve the tabernacle.
11 For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned
12 without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without
13 the gate. Let us go forth therefore to him without
14 the camp, bearing his reproach. For we have not here
15 a lasting city; but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name.
16 And do not forget to do good and to impart; for by
17 such sacrifices God's favour is obtained. Obey your prelates and be subject to them: for they watch as being to render an account of your souls; that they may do this with joy, and not with grief. For this is not expedient for you.

18 Pray for us. For we trust we have a good conscience, being willing to behave ourselves well in all things.
19 And I beseech you the more to do this, that I may be restored to you the sooner.

20 And may the God of peace, who brought again from

v. 10. St. Thomas Aquinas and others hold that the altar here directly intended is the altar of the Cross or Christ Himself as the Victim upon it. Many however, especially amongst the Greeks, see a direct reference here to the altar of the Holy Eucharist. That those who cling to Jewish rites cannot share in the fruits of the Christian sacrifice was typically foreshadowed by the double fact that the high priest was not allowed to eat the flesh of the victim of atonement and that the victim had to be burnt outside the camp as Christ underwent His Passion outside Jerusalem.

the dead the great pastor of the sheep, our Lord Jesus
Christ, in the blood of the everlasting testament, fit 21
you in all goodness, that you may do his will: doing in
you that which is well pleasing in his sight, through
Jesus Christ to whom is glory for ever and ever. Amen.

And I beseech you, brethren, that you suffer *this* word 22
of consolation. For I have written to you in a few words.
Know ye that our brother Timothy is set at liberty: 23
with whom (if he come shortly) I will see you.

Salute all your prelates, and all the saints. The brethren 24
from Italy salute you.

Grace be with you all. Amen. 25

THE CATHOLIC EPISTLE OF ST. JAMES THE APOSTLE

The author is St. James the Less, as distinguished from St. James the Greater the brother of St. John and son of Zebedee. He is generally taken to be identical with "James the brother of the Lord", mentioned in Galatians, I. 19. When the Apostles dispersed from Jerusalem, he remained as the bishop of the Holy City and underwent martyrdom there in the year A.D. *63. He was a cousin of Our Lord, a son either of Our Lady's sister or of St. Joseph's brother.*

CHAPTER I

James, the servant of God and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when you shall fall into
3 divers temptations: knowing that the trying of your
4 faith worketh patience. And patience hath a perfect work: that you may be perfect and entire, failing in nothing.
5 But if any of you want wisdom, let him ask of God who giveth to all men abundantly and upbraideth not: and
6 it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea,
7 which is moved and carried about by the wind. Therefore let not that man think that he shall receive anything
8 of the Lord. A double minded man is inconstant in all his ways.

9 But let the brother of low condition glory in his exalta-
10 tion: and the rich in his being low, because as the flower
11 of the grass shall he pass away. For the sun rose with a burning heat and parched the grass: and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life

which God hath promised to them that love him. Let 13
no man, when he is tempted, say that he is tempted by
God. For God is not a tempter of evils, and he tempteth
no man. But every man is tempted by his own con- 14
cupiscence, being drawn away and allured. Then when 15
concupiscence hath conceived, it bringeth forth sin. But
sin, when it is completed, begetteth death. Do not err 16
therefore, my dearest brethren.

Every best gift and every perfect gift is from above, 17
coming down from the Father of lights, with whom
there is no change nor shadow of alteration. For of his own 18
will hath he begotten us by the word of truth, that we
might be some beginning of his creature. You know, my 19
dearest brethren. And let every man be swift to hear, but
slow to speak and slow to anger. For the anger of man 20
worketh not the justice of God. Wherefore casting away 21
all uncleanness and abundance of naughtiness, with
meekness receive the ingrafted word which is able to save
your souls.

But be ye doers of the word and not hearers only, 22
deceiving your own selves. For if a man be a hearer of 23
the word and not a doer, he shall be compared to a man
beholding his own countenance in a glass. For he beheld 24
himself and went his way, and presently forgot what
manner of man he was. But he that hath looked into the 25
perfect law of liberty and hath continued therein, not
becoming a forgetful hearer but a doer of the work: this
man shall be blessed in his deed. And if any man think 26
himself to be religious, not bridling his tongue but
deceiving his own heart, this man's religion is vain.
Religion clean and undefiled before God and the Father 27
is this: to visit the fatherless and widows in their tribula-
tion, and to keep one's self unspotted from this world.

CHAPTER II

My brethren, have not the faith of our Lord Jesus
2 Christ of glory, with respect of persons. For if
there shall come into your assembly a man having a golden
ring, in fine apparel; and there shall come in also a poor
3 man in mean attire, and you have respect to him that
is clothed with the fine apparel and shall say to him:
Sit thou here well: but say to the poor man: Stand thou
4 there, or sit under my footstool: do you not judge within
yourselves, and are become judges of unjust thoughts?
5 Hearken, my dearest brethren: hath not God chosen the
poor in this world, rich in faith and heirs of the kingdom
6 which God hath promised to them that love him? But
you have dishonoured the poor man. Do not the rich
oppress you by might: and do not they draw you before
7 the judgment seats? Do not they blaspheme the good
8 name that is invoked upon you? If then you fulfil the
royal law, according to the scriptures: *Thou shalt love thy*
9 *neighbour as thyself*; you do well. But if you have respect
to persons, you commit sin, being reproved by the law
10 as transgressors. And whosoever shall keep the whole
law, but offend in one *point*, is become guilty of all.
11 For he that said: *Thou shalt not commit adultery*, said also:
Thou shalt not kill. Now if thou do not commit adultery,
but shalt kill, thou art become a transgressor of the law.
12 So speak ye and so do, as being to be judged by the law
13 of liberty. For judgment without mercy to him that hath
not done mercy. And mercy exalteth itself above judgment.
14 What shall it profit, my brethren, if a man say he hath
faith, but hath not works? Shall faith be able to save him?
15 And if a brother or sister be naked and want daily food,
16 and one of you say to them: Go in peace, be you warmed
and filled; yet give them not those things that are necessary

v. 8. Lev. XIX. 18.

for the body, what shall it profit? So faith also, if it 17
have not works, is dead in itself. But some man will say: 18
Thou hast faith, and I have works: shew me thy faith
without works, and I will shew thee, by works, my faith.
Thou believest that there is one God. Thou dost well: 19
the devils also believe and tremble. But wilt thou know, 20
O vain man, that faith without works is dead? Was not 21
Abraham our father justified by works, offering up Isaac
his son upon the altar? Seest thou that faith did co- 22
operate with his works: and by works faith was made
perfect? And the scripture was fulfilled, saying: *Abraham* 23
believed God, and it was reputed to him to justice, and he
was called the friend of God. Do you see that by works 24
a man is justified, and not by faith only? And in like 25
manner also Rahab the harlot, was not she justified by
works, receiving the messengers, and sending them out
another way? For even as the body without the spirit is 26
dead, so also faith without works is dead.

CHAPTER III

Be ye not many masters, my brethren, knowing that you
receive the greater judgment. For in many things we 2
all offend. If any man offend not in word, the same is a
perfect man. He is able also with a bridle to lead about
the whole body. For if we put bits into the mouths of 3
horses, that they may obey us: and we turn about their
whole body. Behold also ships, whereas they are great 4
and are driven by strong winds, yet are they turned about
with a small helm, whithersoever the force of the governor
willeth. Even so the tongue is indeed a little member 5
and boasteth great things. Behold how small a fire kindleth
a great wood. And the tongue is a fire, a world of iniquity. 6

v. 23. Gen. XV. 6.

v. 6. the wheel of our nativity : the whole circle (or run and course) of our natural life.

The tongue is placed among our members, which defileth the whole body and inflameth the wheel of our nativity,
7 being set on fire by hell. For every nature of beasts and of birds and of serpents and of the rest is tamed and hath
8 been tamed by the nature of man: but the tongue no man
9 can tame, an unquiet evil, full of deadly poison. By it we bless God and the Father: and by it we curse men, who
10 are made after the likeness of God. Out of the same mouth proceedeth blessing and cursing. My brethren,
11 these things ought not so to be. Doth a fountain send forth, out of the same hole, sweet and bitter water?
12 Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet.

13 Who is a wise man and endued with knowledge among you? Let him shew, by a good conversation, his work
14 in the meekness of wisdom. But if you have bitter zeal, and there be contentions in your hearts: glory not and
15 be not liars against the truth. For this is not wisdom, descending from above: but earthly, sensual, devilish.
16 For where envying and contention is, there is inconstancy
17 and every evil work. But the wisdom that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.
18 And the fruit of justice is sown in peace, to them that make peace.

CHAPTER IV

From whence are wars and contentions among you? Are they not hence, from your concupiscences which
2 war in your members? You covet, and have not: you kill and envy, and cannot obtain. You contend and war,
3 and you have not; because you ask not. You ask, and receive not: because you ask amiss, that you may consume
4 it on your concupiscences. Adulterers, know you not that

the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world becometh an enemy of God. Or do you think that the scripture saith in vain: *To envy doth the spirit covet which dwelleth in you?* But he giveth greater grace. Wherefore he saith: *God resisteth the proud, and giveth grace to the humble.* Be subject therefore to God, but resist the devil and he will fly from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double minded. Be afflicted and mourn and weep: let your laughter be turned into mourning and your joy into sorrow. Be humbled in the sight of the Lord, and he will exalt you.

Detract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver and judge, that is able to destroy and to deliver. But who art thou that judgest thy neighbour?

Behold, now you that say: To-day or to-morrow we will go into such a city, and there we will spend a year, and will traffic, and make our gain; whereas you know not what shall be on the morrow. For what is your life? It is a vapour which appeareth for a little while, and afterwards shall vanish away. For that you should say: If the Lord will, and, If we shall live, we will do this or that.

vv. 5–6. No precise text answers to this quotation but the general sense is repeatedly expressed in Scripture that God is a jealous God and loves His people even unto 'envy', not allowing any homage or service to be paid to any other god. The worship of other gods is again and again described as adultery. The Spirit which God has made to dwell in you refers to the Pentecostal gift of the indwelling of the Holy Ghost. Claiming the total worship and service of man God gives a correspondingly greater grace to man.

v. 6. Prov. III. 34.

16 But now you rejoice in your arrogancies. All such rejoicing
17 is wicked. To him therefore who knoweth to do good and doth it not, to him it is sin.

CHAPTER V

Go to now, ye rich men, weep and howl in your
2 miseries which shall come upon you. Your riches
3 are corrupted: and your garments are moth-eaten. Your gold and silver is cankered: and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the
4 last days. Behold the hire of the labourers who have reaped down your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entered
5 into the ears of the Lord of sabaoth. You have feasted upon earth: and in riotousness you have nourished your
6 hearts, in the day of slaughter. You have condemned and put to death the just one, and he resisted you not.

7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early
8 and the latter *rain*. Be you therefore also patient and strengthen your hearts: for the coming of the Lord is at
9 hand. Grudge not, brethren, one against another, that you may not be judged. Behold the judge standeth before
10 the door. Take, my brethren, for an example of suffering evil, of labour and patience, the prophets who spoke in
11 the name of the Lord. Behold we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.

12 But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath. But

v. 12. Matt. V. 34–37.

let your speech be, yea, yea: no, no: that you fall not under judgment.

Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. 13 Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. 14 And the prayer of faith shall save the sick man. And the Lord shall raise him up: and if he be in sins, they shall be forgiven him. 15 Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. 16 Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. 17 And he prayed again: and the heaven gave rain, and the earth brought forth her fruit. 18

My brethren, if any of you err from the truth, and one convert him; 19 he must know that he who causeth a sinner to be converted from the error of his way, 20 shall save his soul from death and shall cover a multitude of sins.

vv. 14–15. If anyone saith that Extreme Unction is not truly and properly a sacrament, instituted by Christ Our Lord and promulgated by James the Apostle, but merely a rite received from the Fathers and a human figment, let him be anathema.—Council of Trent, Sess. IV. Can. I.

THE FIRST EPISTLE OF ST. PETER THE APOSTLE

This Epistle was written at Rome, which in Chapter V. 13 is styled 'Babylon'. Its date is sometime between 62–64, that is, shortly before the Neronian persecution and the martyrdom of St. Peter. It is addressed to the Christian communities scattered over Asia Minor, except perhaps those in the South, whose districts are not mentioned. St. Peter himself was apparently not the founder of these churches, at least not of all of them. The letter is hardly a letter in the strict sense, but rather a circular or encyclical, and a sermon of exhortation and consolation in the days of persecution and hardship which had befallen those churches, both from the magistrates and from the populace. It contains much moral advice based on doctrinal grounds, as would be natural from the Supreme Shepherd to his flock. It exhibits many points of contact with St. Paul's Epistle to the Ephesians, which was also sent from Rome about that time.

CHAPTER I

Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia,
2 and Bithynia, elect, according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ
4 from the dead: unto an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for
5 you, who, by the power of God, are kept by faith unto
6 salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little
7 time made sorrowful in divers temptations; that the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory

and honour at the appearing of Jesus Christ. Whom 8
having not seen, you love: in whom also now, though
you see him not, you believe: and believing shall rejoice
with joy unspeakable and glorified; receiving the end of 9
your faith, even the salvation of your souls. Of which 10
salvation the prophets have inquired and diligently
searched, who prophesied of the grace to come in you;
searching what or what manner of time the Spirit of 11
Christ in them did signify, when it foretold those sufferings
that are in Christ, and the glories that should follow.
To whom it was revealed that, not to themselves but to 12
you, they ministered those things which are now declared
to you by them that have preached the gospel to you: the
Holy Ghost being sent down from heaven, on whom the
angels desire to look.

Wherefore having the loins of your mind girt up, 13
being sober, trust perfectly in the grace which is offered
you in the revelation of Jesus Christ. As children of 14
obedience, not fashioned according to the former desires
of your ignorance; but according to him that hath called 15
you, who is holy, be you also in all manner of conversation
holy: because it is written: *You shall be holy, for I am* 16
holy. And if you invoke as Father him who, without 17
respect of persons, judgeth according to every one's work:
converse in fear during the time of your sojourning here.
Knowing that you were not redeemed with corruptible 18
things, as gold or silver, from your vain conversation of
the tradition of your fathers; but with the precious blood 19
of Christ, as of a lamb unspotted and undefiled, fore- 20
known indeed before the foundation of the world, but
manifested in the last times for you: who through him 21
are faithful in God who raised him up from the dead and
hath given him glory, that your faith and hope might be
in God. Purifying your souls in the obedience of charity, 22
with a brotherly love, from a sincere heart love one another

v. 16. Lev. XI. 44.

23 earnestly: being born again not of corruptible seed, but incorruptible, by the word of God who liveth and remaineth
24 for ever. *For all flesh is as grass: and all the glory thereof as the flower of grass. The grass is withered, and the flower*
25 *thereof is fallen away. But the word of the Lord endureth for ever.* And this is the word which by the gospel hath been preached unto you.

CHAPTER II

Wherefore laying away all malice, and all guile, and
2 dissimulations and envies, and all detractions, as new-born babes, desire the rational milk without guile,
3 that thereby you may grow unto salvation: if so be you
4 have tasted that the Lord is sweet. Unto whom coming, as to a living stone, rejected indeed by men, but chosen
5 and made honourable by God; be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
6 Wherefore it is said in the scripture: *Behold I lay in Sion a chief cornerstone, elect, precious. And he that shall believe*
7 *in him shall not be confounded.* To you therefore that believe, he is honour; but to them that believe not, *the stone which the builders rejected, the same is made the head*
8 *of the corner:* and a stone of stumbling and a rock of scandal, to them who stumble at the word, neither do
9 believe, whereunto also they are set. But you are a chosen

v. 24. Ecclus. XIV. 18. Isaias XL. 6.
v. 6. Isaias XXVIII. 16.
v. 7. Psalm CXVII. 22.
v. 9. The Apostle had obviously in mind the almost identical words which God spoke to Israel of old, Exodus XIX. 5–6, and applied them to the new Israel of Christ's Church. Yet Israel had only one strictly priestly tribe, that of Levi, so in Christ's Church there is only one set of men appointed as priests for strictly sacrificial functions.

generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvellous light: *Who in* 10
time past were not a people: but are now the people of God. Who had not obtained mercy: but now have obtained mercy.

Dearly beloved, I beseech you as strangers and 11
pilgrims, to refrain yourselves from carnal desires which war against the soul; having your conversation good 12
among the gentiles: that whereas they speak against you as evil-doers, they may by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for 13
God's sake: whether it be to the king as excelling, or to 14
governors as sent by him for the punishment of evildoers and for the praise of the good. For so is the will of God, 15
that by doing well you may put to silence the ignorance of foolish men: as free and not as making liberty a cloak 16
for malice, but as the servants of God. Honour all men. 17
Love the brotherhood. Fear God. Honour the king.

Servants, be subject to your masters with all fear, not 18
only to the good and gentle but also to the froward. For this is thankworthy: if for conscience towards God 19
a man endure sorrows, suffering wrongfully. For what 20
glory is it, if committing sin and being buffeted *for it*, you endure? But if doing well you suffer patiently, this is thankworthy before God. For unto this are you called: 21

The laity are only priests by analogy. They share in the royal priesthood of Christ for they are united with Him in one living body. They are members of the Church, which is collectively the mediatrix between God and mankind, since she is the mystical body of Christ and because she, through her ministers, offers up the Sacrifice of the Mass. The laity by willingly associating themselves internally with this Sacrifice share in its fruits, and in Holy Communion receive the Divine Victim of that Sacrifice, an act which only a priestly people are allowed to do.

v. 10. Osee II. 24.

because Christ also suffered for us, leaving you an example
22 that you should follow his steps. *Who did no sin, neither*
23 *was guile found in his mouth.* Who, when he was reviled, did not revile; when he suffered, he threatened not; but
24 delivered himself to him that judged him unjustly. Who his own self bore our sins in his body upon the tree; that we, being dead to sins, should live to justice: by whose
25 stripes you were healed. For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls.

CHAPTER III

In like manner also let wives be subject to their husbands: that if any believe not the word, they may be won without the word, by the conversation of the wives:
2,3 considering your chaste conversation with fear. Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel;
4 but the hidden man of the heart in the incorruptibility of a quiet and meek spirit, which is rich in the sight of God.
5 For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in sub-
6 jection to their own husbands: as Sara obeyed Abraham, calling him Lord: whose daughters you are, doing well
7 and not fearing any disturbance. Ye husbands, likewise dwelling with them according to knowledge, giving honour to the female as to the weaker vessel and as to the co-heirs of the grace of life: that your prayers be not hindered.
8 And in fine be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful,
9 modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you

v. 22. Isaias LIII. 9.

called, that you may inherit a blessing. *For he that will love* 10
life and see good days, let him refrain his tongue from evil,
and his lips that they speak no guile. Let him decline from 11
evil and do good: let him seek after peace and pursue it:
because the eyes of the Lord are upon the just, and his ears 12
unto their prayers; but the countenance of the Lord upon
them that do evil things.

And who is he that can hurt you, if you be zealous 13
of good? But if also you suffer any thing for justice' sake, 14
blessed are ye. And be not afraid of their fear, and be not
troubled. But sanctify the Lord Christ in your hearts, 15
being ready always to satisfy every one that asketh you a
reason of that hope which is in you. But with modesty 16
and fear, having a good conscience: that whereas they speak
evil of you, they may be ashamed who falsely accuse your
good conversation in Christ. For it is better doing well 17
(if such be the will of God) to suffer than doing ill.
Because Christ also died once for our sins, the just for 18
the unjust: that he might offer us to God, being put to
death indeed in the flesh, but enlivened in the spirit,
in which also coming he preached to those spirits that 19
were in prison: which had been some time incredulous, 20
when they waited for the patience of God in the days of
Noe, when the ark was a building: wherein a few, that is,

vv. 10–12. Psalm XXXIII. 13–17.

v. 14. Matt. V. 10.

vv. 19–20 and IV. 6. St. Peter refers to those who in the days of Noe were at first unbelievers, but as the Deluge broke out repented, and hoped for mercy, and yet were drowned in the waters. Their bodies underwent the temporal punishment of death and as far as human judgment could go they stood condemned, but their spirits, i.e. their souls, continued to live and were subject to the judgment of God. To those that had repented and were saved, Christ, after death, appeared when He descended into the realm of the dead and brought them the Good Tidings, i.e. preached or proclaimed to them the Gospel. Cf. Matthew XXVII. 52–53. John VIII. 56.

21 eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection
22 of Jesus Christ. Who is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting: being gone into heaven, the angels and powers and virtues being made subject to him.

CHAPTER IV

Christ therefore having suffered in the flesh, be you also armed with the same thought: for he that hath
2 suffered in the flesh hath ceased from sins: that now
3 he may live the rest of his time in the flesh, not after the desires of men, but according to the will of God. For the time past is sufficient to have fulfilled the will of the gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings and unlawful
4 worshipping of idols. Wherein they think it strange that you run not with them into the same confusion of riotous-
5 ness, speaking evil *of you.* Who shall render account to
6 him who is ready to judge the living and the dead. For, for this cause was the gospel preached also to the dead: that they might be judged indeed according to men in the flesh: but may live according to God in the Spirit.
7 But the end of all is at hand. Be prudent therefore and
8 watch in prayers. But before all things have a constant mutual charity among yourselves: *for charity covereth a*
9 *multitude of sins.* Using hospitality one towards another
10 without murmuring; as every man hath received grace, ministering the same one to another: as good stewards of
11 the manifold grace of God. If any man speak, *let him speak* as the words of God. If any man minister, *let him do it*

v. 8. Prov. X. 12.

as of the power which God administereth: that in all things God may be honoured through Jesus Christ: to whom is glory and empire for ever and ever. Amen.

Dearly beloved, think not strange the burning heat which 12
is to try you, as if some new thing happened to you. But 13
if you partake of the suffering of Christ, rejoice that, when his glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name 14
of Christ, you shall be blessed: for that which is of the honour, glory and power of God, and that which is his Spirit, resteth upon you. But let none of you suffer as a 15
murderer, or a thief, or a railer, or a coveter of other men's things. But if as a Christian, let him not be ashamed, 16
but let him glorify God in that name. For the time is 17
that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God? And if the just man shall scarcely 18
be saved, where shall the ungodly and the sinner appear? Wherefore let them also that suffer according to the will 19
of God, commend their souls in good deeds to the faithful Creator.

CHAPTER V

The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come: feed the flock of God 2
which is among you, taking care *of it* not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: neither as lording it over the clergy, 3
but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall 4
receive a never fading crown of glory.

In like manner, ye young men, be subject to the ancients. 5

v. 5. Prov. III. 34.

And do ye all insinuate humility one to another, for *God*
6 *resisteth the proud, but to the humble he giveth grace.* Be
you humbled therefore under the mighty hand of God,
7 that he may exalt you in the time of visitation: casting
8 all your care upon him, for he hath care of you. Be sober
and watch: because your adversary the devil, as a roaring
9 lion, goeth about seeking whom he may devour. Whom
resist ye, strong in faith: knowing that the same affliction
10 befalls your brethren who are in the world. But the God
of all grace, who hath called us unto his eternal glory in
Christ Jesus, after you have suffered a little, will himself
11 perfect you, and confirm you, and establish you. To
him be glory and empire for ever and ever. Amen.
12 By Sylvanus, a faithful brother unto you, as I think,
I have written briefly: beseeching and testifying that this
13 is the true grace of God wherein you stand. The church
that is in Babylon, elected together with you, saluteth you:
14 and so doth my son Mark. Salute one another with a
holy kiss.

Grace be to all you who are in Christ Jesus. Amen.

v. 13. There can be no reasonable doubt that 'Babylon' here stands for Rome and not for a town in Mesopotamia or Egypt. Such figurative use of 'Babylon' is attested by first century Jewish literature (Sybilline Oracles, Apocalypse of Baruch) and by the Apocalypse of St. John XVII. 5. It is supported by the character of the Epistle itself, by tradition, and by what we know of St. Peter's stay and death at Rome.

THE SECOND EPISTLE OF ST. PETER THE APOSTLE

On insufficient grounds some modern non-Catholic commentators deny the Petrine authorship of this Epistle. The difference in wording between I Peter and II Peter can be explained by the supposition that St. Peter, who had not sufficient mastery of Greek for literary purposes, used another secretary or interpreter than the one concerned with the composition of I Peter. The letter was written in old age and in expectancy of a near death. The deaths of St. Peter and St. Paul in the Neronian persecution, and the consequent confusion following that calamity, may account for the slower spread of knowledge amongst the early Christians about this Epistle. It was chiefly meant as a warning against heretics who, from the abolition of the Mosaic law and from the doctrine of salvation by faith, drew the false conclusion that the observance of the Ten Commandments was a matter of indifference, and who, from the delay of Christ's expected return, drew the conclusion that no such return would ever take place.

CHAPTER I

Simon Peter, servant and apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of
our God and Saviour Jesus Christ: Grace to you and 2
peace be accomplished in the knowledge of God, and of
Christ Jesus our Lord; as all things of his divine power, 3
which appertain to life and godliness, are given us through
the knowledge of him who hath called us by his own
proper glory and virtue. By whom he hath given us 4
most great and precious promises, that by these you may
be made partakers of the divine nature: flying the cor-
ruption of that concupiscence which is in the world.
And you, employing all care, minister in your faith, 5
virtue: and in virtue, knowledge: and in knowledge, 6
abstinence: and in abstinence, patience: and in patience,
godliness: and in godliness, love of brotherhood: and in 7
love of brotherhood, charity. For if these things be with 8

you, and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord Jesus Christ.
9 For he that hath not these things with him, is blind and groping, having forgotten that he was purged from his old
10 sins. Wherefore, brethren, labour the more, that by good works you may make sure your calling and election. For
11 doing these things, you shall not sin at any time. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
12 For which cause I will begin to put you always in remembrance of these things: though indeed you know
13 them, and are confirmed in the present truth. But I think it meet, as long as I am in this tabernacle, to stir you
14 up by putting you in remembrance. Being assured that the laying away of *this* my tabernacle is at hand, according as our Lord Jesus Christ also hath signified
15 to me. And I will endeavour that you frequently have after my decease, whereby you may keep a memory of
16 these things. For we have not by following artificial fables made known to you the power and presence of our Lord Jesus Christ: but we were eyewitnesses of his great-
17 ness. For he received from God the Father honour and glory, this voice coming down to him from the excellent glory: *This is my beloved Son in whom I am well pleased.*
18 *Hear ye him.* And this voice we heard brought from heaven, when we were with him in the holy mount.
19 And we have the more firm prophetical word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your

v. 17. Matt. XVII. 5.

v. 19. In consequence of our presence at Christ's Transfiguration we hold the prophecies concerning Christ with greater firmness. Or, as others understand: For those who hesitate to accept our account of the Transfiguration, we have a proof, less open to be gainsaid, in the prophecies of Holy Scripture.

hearts; understanding this first, that no prophecy of 20
scripture is made by private interpretation. For prophecy 21
came not by the will of man at any time: but the holy
men of God spoke, inspired by the Holy Ghost.

CHAPTER II

But there were also false prophets among the people,
even as there shall be among you lying teachers,
who shall bring in sects of perdition, and deny the Lord
who bought them: bringing upon themselves swift
destruction. And many shall follow their riotousnesses, 2
through whom the way of truth shall be evil spoken of.
And through covetousness shall they with feigned words 3
make merchandise of you. Whose judgment now of a long
time lingereth not, and their perdition slumbereth not.
For if God spared not the angels that sinned, but delivered 4
them, drawn down by infernal ropes to the lower hell,
unto torments, to be reserved unto judgment; and spared 5
not the original world, but preserved Noe, the eighth
person, the preacher of justice, bringing in the flood upon
the world of the ungodly; and reducing the cities of the 6
Sodomites and of the Gomorrhites into ashes, condemned
them to be overthrown, making them an example to those
that should after act wickedly; and delivered just Lot, 7
oppressed by the injustice and lewd conversation of the
wicked: for in sight and hearing he was just, dwelling 8
among them, who from day to day vexed the just soul
with unjust works: the Lord knoweth how to deliver 9
the godly from temptation, but to reserve the unjust
unto the day of judgment to be tormented: and especially 10
them who walk after the flesh in the lust of uncleanness,

vv. 20–21. Always keeping in mind that, since Scripture is divinely inspired, your personal uninspired opinion is not the necessary measure of its meaning.

and despise government, audacious, selfwilled, they fear
11 not to bring in sects, blaspheming. Whereas angels, who
are greater in strength and power, bring not against
themselves a railing judgment.
12 But these men, as irrational beasts, naturally tending
to the snare and to destruction, blaspheming those things
which they know not, shall perish in their corruption:
13 receiving the reward of *their* injustice, counting for a
pleasure the delights of a day: stains and spots, sporting
themselves to excess, rioting in their feasts with you:
14 having eyes full of adultery and of sin that ceaseth not:
alluring unstable souls, having their heart exercised with
15 covetousness, children of malediction: leaving the right
way they have gone astray, having followed the way of
16 Balaam of Bosor, who loved the wages of iniquity, but
had a check of his madness, the dumb beast used to the
yoke, which speaking with man's voice, forbade the folly
17 of the prophet. These are fountains without water and
clouds tossed with whirlwinds, to whom the mist of
18 darkness is reserved. For, speaking proud words of vanity,
they allure by the desires of fleshly riotousness, those who
for a little while escape such as converse in error:
19 promising them liberty, whereas they themselves are the
slaves of corruption. For by whom a man is overcome, of
20 the same also he is the slave. For if, flying from the
pollutions of the world through the knowledge of our
Lord and Saviour Jesus Christ, they *be* again entangled
in them and overcome, their latter state is become unto
21 them worse than the former. For it had been better for
them not to have known the way of justice, than after they
have known it, to turn back from that holy commandment
22 which was delivered to them. For that of the true proverb
has happened to them: The dog is returned to his vomit;
and: The sow that was washed to her wallowing in the
mire.

v. 22. Prov. XXVI. 11.

CHAPTER III

Behold this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind: that you may be mindful of those 2
words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour. Knowing this first, that in the last days there shall 3
come deceitful scoffers, walking after their own lusts, saying: Where is his promise or his coming? For since the 4
time that the fathers slept, all things continue as they were from the beginning of the creation. For this they 5
are wilfully ignorant of: that the heavens were before, and the earth out of water and through water, consisting by the word of God: whereby the world that then was, 6
being overflowed with water, perished. But the heavens 7
and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men.

But of this one thing be not ignorant, my beloved, that 8
one day with the Lord is as a thousand years, and a thousand years as one day. The Lord delayeth not his promise, as 9
some imagine: but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance. But the day of the Lord shall come as a thief, 10
in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it shall be burnt up.

Seeing then that all these things are to be dissolved, 11
what manner of people ought you to be in holy conversation and godliness? Looking for and hasting unto the 12
coming of the day of the Lord, by which the heavens being on fire, shall be dissolved and the elements shall melt with the burning heat. But we look for new heavens and a new 13

earth according to his promises, in which justice dwelleth.
14 Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before him unspotted and
15 blameless in peace. And account the longsuffering of our Lord, salvation: as also our most dear brother Paul, according to the wisdom given him, hath written to you:
16 as also in all *his* epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the
17 other scriptures, to their own destruction. You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from
18 your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

v. 15. St. Paul wrote about the Last Judgment especially in II. Thessalonians I. 7–10, II. 3–10, and I. Corinthians XV. 51–54, but St. Peter perhaps knew of Pauline Epistles not now extant.

THE FIRST EPISTLE OF ST. JOHN THE APOSTLE

This Epistle is so similar in tone, style, and contents to the fourth Gospel, and its purpose is so expressly identical, that it has always been regarded as a long letter or short treatise accompanying the very publication of the Gospel, and enforcing the practical application in Christian conduct of the truths and facts set forth in the Gospel. Therefore it must have been written about A.D. *95 at Ephesus and addressed to the Churches of Proconsular Asia of which St. John was the special Apostle and Pastor. It is full of warning against the Anti-Christ and against all who have the spirit of Anti-Christ: no doubt Cerinthus and his followers, who drew a distinction between Jesus the man of flesh and blood, and the divine Spirit or Aeon that dwelt in Him from His Baptism to the Crucifixion and then left Him. This strange amalgam of two errors, the first that of the Ebionites teaching that Jesus, though the Messias, was a mere man, the second that the human nature of Christ was only a semblance, not a reality, had infected some Christians and become a danger for the community.*

CHAPTER I

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life: for the life was manifested: and we have 2
seen, and do bear witness, and declare unto you the life eternal, which was with the Father, and hath appeared to us: that which we have seen and have heard, we declare 3
unto you, that you also may have fellowship with us, and our fellowship may be with the Father, and with his Son Jesus Christ. And these things we write to you, that 4
you may rejoice, and your joy may be full.

And this is the declaration which we have heard from 5
him, and declare unto you: that God is light, and in him there is no darkness. If we say that we have fellowship 6
with him, and walk in darkness, we lie, and do not the

7 truth. But if we walk in the light, as he also is in the light,
we have fellowship one with another and the blood of
8 Jesus Christ his Son cleanseth us from all sin. If we say
that we have no sin, we deceive ourselves and the truth
9 is not in us. If we confess our sins, he is faithful and
just, to forgive us our sins, and to cleanse us from all
10 iniquity. If we say that we have not sinned, we make him
a liar, and his word is not in us.

CHAPTER II

My little children, these things I write to you that
you may not sin. But if any man sin, we have an
2 advocate with the Father, Jesus Christ the just: and
he is the propitiation for our sins; and not for ours only,
3 but also for those of the whole world. And by this we
know that we have known him, if we keep his command-
4 ments. He who saith that he knoweth him, and keepeth
not his commandments, is a liar, and the truth is not in
5 him: but he that keepeth his word, in him in very deed
the charity of God is perfected: and by this we know that
6 we are in him. He that saith he abideth in him, ought
himself also to walk, even as he walked.

7 Dearly beloved, I write not a new commandment to
you, but an old commandment which you had from the
beginning. The old commandment is the word which
8 you have heard. Again a new commandment I write
unto you, which thing is true both in him and in you;
because the darkness is passed, and the true light now
9 shineth. He that saith he is in the light and hateth his
10 brother is in darkness even until now. He that loveth his
brother abideth in the light, and there is no scandal in
11 him. But he that hateth his brother is in darkness, and
walketh in darkness, and knoweth not whither he goeth:
because the darkness hath blinded his eyes.

I write unto you, little children, because your sins are 12
forgiven you for his name's sake. I write unto you, fathers, 13
because you have known him who is from the beginning.
I write unto you, young men, because you have over-
come the wicked one. I write unto you, babes, because 14
you have known the Father. I write unto you, young men,
because you are strong, and the word of God abideth in
you, and you have overcome the wicked one. Love not 15
the world, nor the things which are in the world. If any
man love the world, the charity of the Father is not in him.
For all that is in the world is the concupiscence of the 16
flesh, and the concupiscence of the eyes, and the pride
of life, which is not of the Father but is of the world.
And the world passeth away and the concupiscence 17
thereof. But he that doth the will of God abideth for
ever.

Little children, it is the last hour: and as you have heard 18
that Antichrist cometh, even now there are become many
Antichrists: whereby we know that it is the last hour.
They went out from us, but they were not of us. For if 19
they had been of us, they would no doubt have remained
with us: but that they may be manifest, that they are not
all of us. But you have the unction from the Holy One 20
and know all things. I have not written to you as to them 21
that know not the truth, but as to them that know it: and
that no lie is of the truth. Who is a liar, but he who 22
denieth that Jesus is the Christ? This is Antichrist, who
denieth the Father and the Son. Whosoever denieth the 23
Son, the same hath not the Father. He that confesseth the
Son hath the Father also. As for you, let that which you 24
have heard from the beginning abide in you. If that
abide in you, which you have heard from the beginning,
you also shall abide in the Son and in the Father. And 25
this is the promise which he hath promised us, life
everlasting.

These things have I written to you concerning them 26

27 that seduce you. And as for you, let the unction which you have received from him abide in you. And you have no need that any man teach you; but as his unction teacheth you of all things, and is truth, and is no lie. And
28 as it hath taught you, abide in him. And now, little children, abide in him, that when he shall appear we may have confidence and not be confounded by him at his
29 coming. If you know that he is just, know ye that every one also who doth justice is born of him.

CHAPTER III

Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be, the sons of God. Therefore the world knoweth
2 not us, because it knew not him. Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him: because we shall see him as he is.
3 And every one that hath this hope in him sanctifieth himself, as he also is holy.
4 Whosoever committeth sin, committeth also iniquity:
5 and sin is iniquity. And you know that he appeared to

v. 27. The Christian faith is the full and final revelation from God. Nothing that is not contained or implied therein will ever be revealed by God. They have received it in their unction by the Holy Ghost in baptism. As Christ promised, the Spirit of Truth which He would send from the Father, has taught them *all* truth (John XIV. 26, XVI. 13). If they abide in this teaching, they have no need of further teachers, who deceive them by claiming to possess a deeper and wider revelation than the Christian one. It obviously does not mean that they can never need any Christian teachers and can appeal instead to an internal illumination which dispenses with teachers, for St. John throughout this very Epistle exercises the office of teacher.

take away our sins: and in him there is no sin. Whosoever 6
abideth in him, sinneth not: and whosoever sinneth, hath
not seen him nor known him. Little children, let no man 7
deceive you. He that doth justice, is just: even as he is just.
He that committeth sin is of the devil: for the devil 8
sinneth from the beginning. For this purpose the Son of
God appeared, that he might destroy the works of the
devil. Whosoever is born of God committeth not sin: 9
for his seed abideth in him, and he cannot sin, because he
is born of God.

In this the children of God are manifest, and the children 10
of the devil. Whosoever is not just is not of God, nor he
that loveth not his brother. For this is the declaration 11
which you have heard from the beginning, that you should
love one another. Not as Cain, who was of the wicked one 12
and killed his brother. And wherefore did he kill him?
Because his own works were wicked, and his brother's just.
Wonder not, brethren, if the world hate you. We know 13, 14
that we have passed from death to life, because we love the
brethren. He that loveth not, abideth in death. Whosoever 15
hateth his brother is a murderer. And you know that no
murderer hath eternal life abiding in himself. In this we 16
have known the charity of God, because he hath laid down

v. 9. This does not mean that Christians are impeccable, beyond the possibility of sinning. It expresses the complete incompatibility, the irreconcilable opposition of the two lives, that of the Christian as son of God, and that of the sinner. The one of necessity excludes the other. One cannot be a child of God, born supernaturally from Him and a child of the devil, born from sin. He who is a son of God (note that the Greek does not use the historic tense as if meaning: those who *were* once baptized,—but those who '*have been*' generated from God and therefore now *are* born of God) cannot sin. If they sin they necessarily delete within themselves the adopted sonship of God. One cannot sin and remain someone born of God any more than one can be dead and at the same time live the divine life obtained by birth from God.

his life for us: and we ought to lay down our lives for
17 the brethren. He that hath the substance of this world and shall see his brother in need and shall shut up his bowels from him: how doth the charity of God abide in
18 him? My little children, let us not love in word nor in
19 tongue, but in deed and in truth. In this we know that we are of the truth, and in his sight shall persuade our
20 hearts. For if our heart reprehend us, God is greater than our heart and knoweth all things.
21 Dearly beloved, if our heart do not reprehend us, we
22 have confidence towards God, and whatsoever we shall ask, we shall receive of him: because we keep his commandments and do those things which are pleasing in his sight.
23 And this is his commandment, that we should believe in the name of his Son Jesus Christ: and love one another, as
24 he hath given commandment unto us. And he that keepeth his commandments abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV

Dearly beloved, believe not every spirit, but try the spirits if they be of God: because many false
2 prophets are gone out into the world. By this is the spirit of God known. Every spirit which confesseth that Jesus
3 Christ is come in the flesh, is of God: and every spirit that dissolveth Jesus is not of God. And this is Antichrist, of whom you have heard that he cometh: and he is now
4 already in the world. You are of God, little children, and have overcome him. Because greater is he that is in you,
5 than he that is in the world. They are of the world: therefore of the world they speak, and the world heareth them.
6 We are of God. He that knoweth God heareth us. He that is not of God heareth us not. By this we know the spirit of truth and the spirit of error.

Dearly beloved, let us love one another: for charity is of 7
God. And every one that loveth is born of God, and
knoweth God. He that loveth not, knoweth not God: for 8
God is charity.

By this hath the charity of God appeared towards us, 9
because God hath sent his only begotten Son into the
world, that we may live by him. In this is charity: not 10
as though we had loved God, but because he hath first
loved us, and sent his Son to be a propitiation for our
sins.

My dearest, if God hath so loved us, we also ought 11
to love one another. No man hath seen God at any time. 12
If we love one another God abideth in us, and his charity
is perfected in us. In this we know that we abide in him, 13
and he in us: because he hath given us of his spirit.
And we have seen and do testify that the Father hath 14
sent his Son *to be* the Saviour of the world. Whosoever 15
shall confess that Jesus is the Son of God, God abideth
in him, and he in God. And we have known, and have 16
believed the charity which God hath to us. God is charity:
and he that abideth in charity abideth in God, and God
in him.

In this is the charity of God perfected with us, that 17
we may have confidence in the day of judgment: because
as he is, we also are in this world. Fear is not in charity: 18
but perfect charity casteth out fear, because fear hath
pain. And he that feareth is not perfected in charity.

Let us therefore love God: because God first hath loved 19
us. If any man say, I love God, and hateth his brother, 20
he is a liar. For he that loveth not his brother whom he
seeth, how can he love God whom he seeth not? And 21
this commandment we have from God, that he who loveth
God love also his brother.

CHAPTER V

Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him who begot,
2 loveth him also who is born of him. In this we know that we love the children of God: when we love God and keep
3 his commandments. For this is the charity of God, that we keep his commandments: and his commandments are
4 not heavy. For whatsoever is born of God overcometh the world: and this is the victory which overcometh the
5 world: our faith. Who is he that overcometh the world but
6 he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit
7 which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word,
8 and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood. And these three are one.
9 If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which
10 is greater, because he hath testified of his Son. He that believeth in the Son of God hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God
11 hath testified of his Son. And this is the testimony, that God hath given to us eternal life. And this life is in his

v. 7. This verse is absent from all ancient Greek manuscripts and is never quoted by the Greek Fathers in the great Trinitarian controversy. It is absent also from the best Latin manuscripts; and hence the Church allows discussion amongst Catholic scholars on the question whether this verse was originally from the pen of St. John or entered the text from some marginal note at a later date.

Son. He that hath the Son hath life. He that hath not 12
the Son hath not life.

These things I write to you that you may know that 13
you have eternal life, you who believe in the name of the
Son of God. And this is the confidence which we have 14
towards him: that whatsoever we shall ask according to
his will, he heareth us. And we know that he heareth 15
us whatsoever we ask: we know that we have the petitions
which we request of him. He that knoweth his brother to 16
sin a sin *which is* not to death, let him ask: and life shall
be given to him who sinneth not to death. There is a sin
unto death: for that I say not that any man ask. All 17
iniquity is sin. And there is a sin unto death.

We know that whosoever is born of God sinneth not; 18
but the generation of God preserveth him and the wicked
one toucheth him not. We know that we are of God, 19
and the whole world is seated in wickedness. And we 20
know that the Son of God is come: and he hath given
us understanding, that we may know the true God and
may be in his true Son. This is the true God and life
eternal. Little children, keep yourselves from idols. 21
Amen.

THE SECOND EPISTLE OF ST. JOHN THE APOSTLE

From the contents of the letter we gather that it is not addressed to a single individual but to a plurality of persons. The expression: "Elect Lady" must therefore refer to a Church, a group of Christians legally formed into a congregation. This is evident also from the final greeting: The children of thy Elect Sister salute thee. Tradition and the style of writing as well as the contents show that the Elder is St. John the Apostle. St. Peter (I. Peter V. 1) calls himself a 'fellow elder', and likewise refers to the Church from which he writes as the fellow-elect, in Greek: synelectae. The existence of a John the Elder or the Presbyter (which is the Greek for elder) who is not St. John the Apostle is highly problematical.

The ancient to the lady Elect and her children, whom I love in the truth: and not I only, but also all they
2 that have known the truth, for the sake of the truth
3 which dwelleth in us and shall be with us for ever. Grace be with you, mercy, and peace from God the Father, and from Christ Jesus, the Son of the Father, in truth and charity.

4 I was exceeding glad that I found of thy children walking in truth, as we have received a commandment from the
5 Father. And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from
6 the beginning that we love one another. And this is charity: that we walk according to his commandments. For this is the commandment that as you have heard
7 from the beginning, you should walk in the same. For many seducers are gone out into the world who confess not that Jesus Christ is come in the flesh: this is a seducer
8 and an antichrist. Look to yourselves, that you lose not the things which you have wrought: but that you may
9 receive a full reward. Whosoever revolteth and continueth not in the doctrine of Christ hath not God. He that continueth in the doctrine, the same hath both the Father

and the Son. If any man come to you and bring not this 10
doctrine, receive him not into the house, nor say to him:
God speed you. For he that saith unto him: God speed 11
you, communicateth with his wicked works.

Having more things to write unto you, I would not 12
by paper and ink: for I hope that I shall be with you and
speak face to face, that your joy may be full.

The children of thy sister Elect salute thee. 13

THE THIRD EPISTLE OF ST. JOHN THE APOSTLE

Neither the date nor the place of writing of this letter is known, but the Ancient *is certainly the same as the author of the Second Epistle. Both tradition and internal evidence point to St. John the Apostle as the author of the three epistles ascribed to him. The assumption of the designation "the Ancient" (in Greek, Presbyter) by an Apostle is paralleled by the expression of St. Peter: "The ancients I beseech, who am myself also an ancient" (I Peter V. 1). It is addressed to an individual, who, in contrast to Diotrephes, a leader in the local Church, confesses the true faith, practises charity towards true believers and in company with Demetrius maintains cordial relations with, and due submission to, St. John; who hopes soon to pay him a visit.*

The ancient to the dearly beloved Gaius, whom I love
2 in truth. Dearly beloved, concerning all things I make *it* my prayer that thou mayest proceed prosperously
3 and fare well as thy soul doth prosperously. I was exceeding glad when the brethren came and gave testimony to the
4 truth in thee, even as thou walkest in the truth. I have no greater grace than this, to hear that my children walk
5 in truth. Dearly beloved, thou dost faithfully whatever
6 thou dost for the brethren, and that for strangers, who have given testimony to thy charity in the sight of the church: whom thou shalt do well to bring forward on their
7 way in a manner worthy of God. Because for his name
8 they went out, taking nothing of the gentiles. We therefore ought to receive such that we may be fellow helpers of the truth.

9 I had written perhaps to the church, but Diotrephes, who loveth to have the pre-eminence among them, doth

v. 1. Nothing more is known of this Gaius, the person addressed. He may or may not be identical with Gaius of Corinth (Rom. XVI. 23, I Cor. I. 14), or with Gaius of Macedonia (Acts XIX. 29), or with Gaius of Derbe (Acts XX. 4). Gaius was a very common name.

not receive us. For this cause, if I come, I will advertise 10
his works which he doth; with malicious words prating
against us. And as if these things were not enough for
him, neither doth he himself receive the brethren: and
them that do receive them, he forbiddeth and casteth
out of the church. Dearly beloved, follow not that which 11
is evil, but that which is good. He that doth good is of God:
he that doth evil hath not seen God. To Demetrius 12
testimony is given by all, and by the truth itself, yea and
we *also* give testimony: and thou knowest that our
testimony is true.

I had many things to write unto thee; but I would 13
not by ink and pen write to thee. But I hope speedily to 14
see thee, and we will speak mouth to mouth. Peace be to
thee. Our friends salute thee. Salute the friends by name.

THE CATHOLIC EPISTLE OF ST. JUDE THE APOSTLE

Since the author claims to be a brother of James the Less, bishop of Jerusalem, the letter must have been addressed to those who respected that great name, no doubt somewhere in Syria, perhaps Antioch. The letter is a warning against the invasion of the Christian community by a set of grossly immoral people given to mockery and contempt for all law and obedience. It has close literary affinities with II Peter.

Jude, the servant of Jesus Christ, and brother of James:
to them that are beloved in God the Father, and
2 preserved in Jesus Christ, and called. Mercy unto you
and peace: and charity be fulfilled.
3 Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity
to write unto you: to beseech you to contend earnestly
4 for the faith once delivered to the saints. For certain
men are secretly entered in (who were written of long ago
unto this judgment), ungodly men, turning the grace of our
Lord God into riotousness, and denying the only Sovereign
5 Ruler, and our Lord Jesus Christ. I will therefore
admonish you, *though* ye once knew all things, that Jesus,
having saved the people out of the land of Egypt, did
6 afterwards destroy them that believed not: and the angels

v. 6. This passage is usually understood in connection with Genesis VI. 2, where 'sons of God' is taken to mean 'angels' in many manuscripts of the pre-Christian Greek version of the Old Testament and in the widely read Book of Enoch from which St. Jude quotes in vv. 14–15. Verse 9 is likewise based on a book current in those days, called the *Assumption of Moses*. These books, though not part of Holy Scripture, may have contained true Jewish traditions. Moreover St. Jude may have used this contemporary literature to illustrate his moral teaching without thereby endorsing their contents throughout, but merely using them as well known to his readers.

who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day. As Sodom 7
and Gomorrha and the neighbouring cities, in like manner, having given themselves to fornication and going after other flesh, were made an example, suffering the punishment of eternal fire. In like manner these men also defile 8
the flesh, and despise dominion, and blaspheme majesty. When Michael the Archangel, disputing with the devil, 9
contended about the body of Moses, he durst not bring against him the judgment of railing speech, but said: The Lord command thee.

But these men blaspheme whatever things they know 10
not: and what things soever they naturally know, like dumb beasts, in these they are corrupted. Woe unto them, 11
for they have gone in the way of Cain: and after the error of Balaam they have for reward poured out themselves and have perished in the contradiction of Core. These are 12
spots in their banquets, feasting together without fear, feeding themselves, clouds without water which are carried about by winds: trees of the autumn, unfruitful, twice dead, plucked up by the roots: raging waves of the 13
sea, foaming out their own confusion: wandering stars, to whom the storm of darkness is reserved for ever. Now 14
of these Enoch also, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with thousands of his saints: to execute judgment upon all, and to reprove 15
all the ungodly for all the works of their ungodliness, whereby they have done ungodly: and for all the hard things which ungodly sinners have spoken against God. These are murmurers, full of complaints, walking accord- 16
ing to their own desires: and their mouth speaketh proud things, admiring persons for gain's sake.

But you, my dearly beloved, be mindful of the words 17
which have been spoken before by the apostles of our Lord Jesus Christ: who told you that in the last time 18

there should come mockers, walking according to their
19 own desires in ungodliness. These are they who separate
20 themselves, sensual men, having not the spirit. But you,
my beloved, building yourselves upon your most holy faith,
21 praying in the Holy Ghost, keep yourselves in the love of
God, waiting for the mercy of our Lord Jesus Christ unto
22 life everlasting. And some indeed reprove, being judged:
23 but others save, pulling *them* out of the fire. And on
others have mercy, in fear: hating also the spotted garment
which is carnal.

24 Now to him who is able to preserve you without sin
and to present you spotless before the presence of his
glory with exceeding joy, in the coming of our Lord Jesus
25 Christ: to the only God our Saviour through Jesus
Christ our Lord, be glory and magnificence, empire and
power, before all ages, and now, and for all ages of ages.
Amen.

THE APOCALYPSE OF ST. JOHN THE APOSTLE

The Apocalypse was written in times of great distress and danger through persecution, whether that of Nero (died in A.D. *65) or that of Domitian (died in* A.D. *96). It is meant as a book of warning and advice but above all of encouragement to persevere, confident that all is in the hands of God, and that Christ's ultimate victory is secure. It should be regarded neither as a portrayal of contemporary events, though allusions to first-century events obviously occur; nor as a sort of continuous prophetic history, describing details of future Church events, though here and there particular occurrences of the future may be prophesied. The visions seem to be beyond the time sequence and often convey the same lesson under varying symbols. These seem rather expressive of the one great general truth that whatever happens to the Church through the ages happens under God's Sovereign Providence for the sake of the Elect, to secure the final triumph of Christ and His Church. The aim of the book is to convey warning and encouragement at every recurrence of distress and persecution, whether public or private, by the portrayal of the heavenly victory over all evil which awaits those who persevere unto the end. In the letters to the Seven Churches St. John evidently had in view actual existing circumstances. The seven kings are, no doubt, the contemporary or recently reigning Roman Emperors. The rumour that Nero was not dead, but would return, is probably alluded to. Babylon, the city of the Great Harlot, is no doubt pagan Rome, but the vision is meant to apply to any succession of future tyrants and to any state hostile to the Kingdom of God. On the other hand the reference to the two prophets and martyrs at the world's end may well contain a detailed prophecy which will be distinctly fulfilled before Christ's Second Coming.*

CHAPTER I

The Revelation of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant John, who hath given testimony 2
to the word of God, and the testimony of Jesus Christ,

3 what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy and keepeth those things which are written in it. For the time is at hand.

4 John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are
5 before his throne, and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and
6 washed us from our sins in his own blood, and hath made us a kingdom and priests to God and his Father. To him be glory and empire for ever and ever. Amen.
7 Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him.
8 Even so. Amen. I am Alpha and Omega, the beginning

v. 4. The seven spirits before the throne are taken by many commentators as a designation for the Holy Ghost, who is sevenfold in His gifts and whom the Church speaks of as a "septiform spirit, the spirit of wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord" (Isaias XI. 2 in the Greek version).

Some commentators think that the expression refers to the seven angels in immediate attendance on the throne of God. They are mentioned before Our Lord, because St. John thinks of God in His heavenly court above first, and then of Christ and of His relations to us men here on earth below.

v. 5. Christ is the faithful Revealer to us of all that He saw in the bosom of the Father: hence He is "the faithful witness".

The first begotten of the dead: in Greek the same expression occurs in St. Paul writing to the Colossians I. 18. Christ was the first completely to overcome death, for, having died of His own free will, He did not allow His flesh to see corruption, rose by His own power, and entered everlasting life, so as to die never more. Thus He became the firstborn of many brethren, since His resurrection is the pledge of the glorious resurrection of all who die in the Lord.

and the end, saith the Lord God, who is and who was, and who is to come, the Almighty.

I, John, your brother and your partner in tribulation, 9
and in the kingdom and patience in Christ Jesus, was in the island which is called Patmos, for the word of God, and for the testimony of Jesus. I was in the spirit on 10
the Lord's day, and heard behind me a great voice, as of a trumpet, saying: What thou seest, write in a book 11
and send to the seven churches which are in Asia: to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. And I turned to see the voice that spoke with 12
me. And being turned, I saw seven golden candlesticks: and in the midst of the seven golden candlesticks, one 13
like to the Son of Man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. And his head and his hairs were white, as white wool 14
and as snow, and his eyes were as a flame of fire: and 15
his feet like unto fine brass, as in a burning furnace: and his voice as the sound of many waters. And he had in 16
his right hand seven stars. And from his mouth came out a sharp two-edged sword: and his face was as the sun shineth in his power. And when I had seen him, I fell 17
at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the first, and the last, and alive, 18
and was dead, and behold I am living for ever and ever, and have the keys of death and of hell. Write therefore 19
the things which thou hast seen: and which are: and which must be done hereafter. The mystery of the 20
seven stars which thou sawest in my right hand, and the seven golden candlesticks: the seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches.

CHAPTER II

Unto the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the
2 seven golden candlesticks: I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them who say they are apostles, and are not, and hast found them liars:
3 and thou hast patience and hast endured for my name,
4 and hast not fainted. But I have somewhat against
5 thee, because thou hast left thy first charity. Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do
6 penance. But this thou hast, that thou hatest the deeds of

v. 1. The Angel of the Church is the bishop of the Church, but he is considered, not in his private capacity as an individual person, but as representing and embodying the Church over which he presides with its failings and its virtues.

v. 2. Whereas the remainder of the book deals mainly with the external fortunes of the Church and the dangers that threaten from without, the seven letters deal rather with the present state of the Church and the perils from within, hence all the letters begin with the words " I know ", and apportion praise and blame as could be done only by Him Who searches the reins and the heart. They all hold out a blessing and a promise to him " that overcometh ", whose conscience triumphs in the inward struggle that awaits all. The letters are written after such a uniform pattern and with such literary skill that they were probably always part of the whole book and not individually delivered to the persons addressed.

vv. 6, 15. *Nicolaites.* Some connect the name of this sect with that of one of the seven deacons: Nicolas, a proselyte of Antioch (see Acts VI. 5), but this connection is not certain. He is supposed to have fallen away and taught the

the Nicolaites, which I also hate. He that hath an ear, 7
let him hear what the Spirit saith to the churches: To him
that overcometh, I will give to eat of the tree of life,
which is in the paradise of my God.

And to the angel of the church of Smyrna write: 8

These things saith the First and the Last, who was dead,
and is alive: I know thy tribulation and thy poverty, 9
but thou art rich: and thou art blasphemed by them that
say they are Jews and are not, but are the synagogue of
Satan. Fear none of those things which thou shalt suffer. 10
Behold, the devil will cast some of you into prison that
you may be tried: and you shall have tribulation ten days.
Be thou faithful unto death: and I will give thee the crown
of life. He that hath an ear, let him hear what the Spirit 11
saith to the churches: He that shall overcome shall not
be hurt by the second death.

And to the angel of the church of Pergamus write: 12

These things saith he, that hath the sharp two-edged
sword: I know where thou dwellest, where the seat of 13
Satan is: and thou holdest fast my name, and hast not
denied my faith. Even in those days *when* Antipas *was*
my faithful witness, who was slain among you, where
Satan dwelleth. But I have against thee a few things: 14

moral indifference of sins of the flesh, or at least was misunderstood as teaching this, whereas he may only have given the practical advice to combat one's passions indeed, but to do this by treating them with disdain and contempt.

v. 14. Balaam who taught Balac. In Numbers XXXI. 16 it is not directly asserted that it was Balaam who taught Balac how to seduce and overcome Israel by tempting it to immorality and idolatry; but it is implied and was so understood by Jewish exegetes. To partake at home of meats which had been offered to idols but had been put up for sale in the public market might in certain circumstances be permissible; but to do so in the pagan temples was sharing in idolatry and exposing oneself to danger of immoralities which frequently accompanied it.

because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat, and to commit
15 fornication: so hast thou also them that hold the doctrine
16 of the Nicolaites. In like manner do penance: if not, I will come to thee quickly, and will fight against them
17 with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh I will give the hidden manna, and will give him a white counter, and in the counter a new name written, which no man knoweth, but he that receiveth it.

18 And to the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet like to fine brass.
19 I know thy works, and thy faith and thy charity and thy ministry and thy patience and thy last works, which
20 are more than the former. But I have against thee a few things: because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach and to seduce my servants, to commit fornication, and to eat of things
21 sacrificed to idols. And I gave her a time that she might do penance, and she will not repent of her fornication.
22 Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation,
23 except they do penance from their deeds. And I will kill her children with death, and all the churches shall know that I am he that searcheth the reins and hearts, and I will give to every one of you according to your works.
24 But to you I say, and to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say: I will not put upon you
25 any other burden. Yet that which you have, hold fast
26 till I come. And he that shall overcome and keep my works unto the end, I will give him power over the nations.
27 And he shall rule them with a rod of iron, and as the

vessel of a potter they shall be broken, as I also have 28
received of my Father: and I will give him the morning
star. He that hath an ear, let him hear what the Spirit 29
saith to the churches.

CHAPTER III

And to the angel of the church of Sardis write:
These things saith he that hath the seven spirits
of God, and the seven stars: I know thy works, that thou
hast the name of being alive: and thou art dead. Be 2
watchful and strengthen the things that remain, which
are ready to die. For I find not thy works full before
my God. Have in mind therefore in what manner 3
thou hast received and heard: and observe and do penance.
If then thou shalt not watch, I will come to thee as a thief,
and thou shalt not know at what hour I will come to thee.
But thou hast a few names in Sardis which have not 4
defiled their garments: and they shall walk with me in
white, because they are worthy. He that shall over- 5
come shall thus be clothed in white garments, and I will
not blot out his name out of the book of life, and I will
confess his name before my Father, and before his angels.
He that hath an ear, let him hear what the Spirit saith 6
to the churches.

And to the angel of the church of Philadelphia 7
write:

These things saith the holy one and the true one, he
that hath the key of David, he that openeth and no man
shutteth, shutteth and no man openeth: I know thy 8
works. Behold, I have given before thee a door opened
which no man can shut: because thou hast a little strength,
and hast kept my word, and hast not denied my name.
Behold I will bring of the synagogue of Satan, who 9
say they are Jews and are not, but do lie. Behold, I will

make them to come and adore before thy feet. And
10 they shall know that I have loved thee. Because thou
hast kept the word of my patience, I will also keep thee from
the hour of temptation, which shall come upon the whole
11 world to try them that dwell upon the earth. Behold,
I come quickly: hold fast that which thou hast, that no
12 man take thy crown. He that shall overcome, I will
make him a pillar in the temple of my God: and he shall
go out no more: and I will write upon him the name of
my God, and the name of the city of my God, the new
Jerusalem which cometh down out of heaven from my
13 God, and my new name. He that hath an ear, let him
hear what the Spirit saith to the churches.

14 And to the angel of the church of Laodicea write:
These things saith the Amen, the faithful and true
witness, who is the beginning of the creation of God:
15 I know thy works, that thou art neither cold nor hot.
16 I would thou wert cold or hot. But because thou art
lukewarm, and neither cold nor hot, I will begin to
17 vomit thee out of my mouth. Because thou sayest: I
am rich, and made wealthy, and have need of nothing:
and knowest not that thou art wretched and miserable
18 and poor and blind and naked. I counsel thee to buy of
me gold fire-tried, that thou mayest be made rich: and
mayest be clothed in white garments, and that the shame
of thy nakedness may not appear. And anoint thy eyes with
19 eye-salve, that thou mayest see. Such as I love, I rebuke
and chastise. Be zealous therefore and do penance.
20 Behold, I stand at the gate and knock. If any man shall
hear my voice and open to me the door, I will come in to
21 him and will sup with him, and he with me. To him
that shall overcome I will give to sit with me in my
throne: as I also have overcome, and am set down with
22 my Father in his throne. He that hath an ear, let him
hear what the Spirit saith to the churches.

CHAPTER IV

After these things I looked, and behold a door *was* opened in heaven, and the first voice which I heard, as it were of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter. And immediately I was in the spirit: 2
and behold there was a throne set in heaven, and upon the throne one sitting. And he that sat was to the sight 3
like the jasper and the sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four-and- 4

Chapters IV, V. Apocalypse IV and V are the general introduction to the prophetic part of the Apocalypse which ends with the vision of the heavenly Jerusalem. The Master of all Creation is described in His celestial palace surrounded by His court. St. John bewails the fact that he cannot enter into the mysteries of divine Providence, whereupon Christ, immolated for mankind, appears. The Angels acknowledge Him as equal to God and He takes in hand the unfolding of history which He reveals to His prophet John.

vv. 4–8. It is probable that the twenty-four ancients are symbolic of the twelve Jewish Patriarchs and the twelve Apostles and therefore representative of the Church of God in the Old and New Testaments. Cf. Matt. XIX. 28, Luke XXII. 30. In Chapter XXI. 12–14 the twelve gates have the names of the Jewish Patriarchs, their foundations the names of the twelve Apostles.

The Seven Spirits are the Holy Ghost with His seven gifts, dwelling and energising in the Church of God.

The Living Creatures symbolise probably what is noblest, strongest, wisest and swiftest in the forces of nature in obedience to God. St. Irenaeus in the second century, and the Church ever since, has employed the imagery of the four animals to designate the four Evangelists, but whether this was originally in the mind of St. John in this passage is uncertain.

The four creatures were full of eyes as the embodiment of God's wisdom displayed in all creation.

twenty seats: and upon the seats, four-and-twenty ancients sitting, clothed in white garments, and on their heads *were*
5 crowns of gold. And from the throne proceeded lightnings and voices and thunders: and there were seven lamps burning before the throne, which are the seven spirits
6 of God. And in the sight of the throne was, as it were, a sea of glass like to crystal: and in the midst of the throne and round about the throne were four living creatures
7 full of eyes before and behind. And the first living creature was like a lion: and the second living creature like a calf: and the third living creature having the face, as it were, of a man: and the fourth living creature was
8 like an eagle flying. And the four living creatures had each of them six wings: and round about and within they are full of eyes. And they rested not day and night, saying, Holy, Holy, Holy, Lord God Almighty, who
9 was, and who is, and who is to come. And when those living creatures gave glory and honour and benediction to him that sitteth on the throne, who liveth for ever and
10 ever, the four-and-twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before
11 the throne, saying: thou art worthy, O Lord our God, to receive glory, and honour, and power: because thou hast created all things, and for thy will they were and have been created.

CHAPTER V

And I saw in the right hand of him that sat on the throne, a book written within and without, sealed
2 with seven seals. And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book and to
3 loose the seals thereof? And no man was able, neither in heaven nor on earth nor under the earth, to open the

book, nor to look on it. And I wept much, because no 4
man was found worthy to open the book, nor to see it.
And one of the ancients said to me: Weep not: behold 5
the lion of the tribe of Juda, the root of David, hath
prevailed to open the book, and to loose the seven seals
thereof. And I saw, and behold in the midst of the 6
throne and of the four living creatures, and in the midst
of the ancients, a Lamb standing, as it were slain, having
seven horns and seven eyes: which are the seven Spirits
of God, sent forth into all the earth. And he came and 7
took the book out of the right hand of him that sat on
the throne. And when he had opened the book, the 8
four living creatures and the four-and-twenty ancients
fell down before the Lamb, having every one of them
harps, and golden vials full of odours which are the
prayers of saints: and they sung a new canticle, saying: 9
Thou art worthy, O Lord, to take the book, and to open the
seals thereof: because thou wast slain, and hast redeemed
us to God in thy blood, out of every tribe, and tongue,
and people, and nation. And hast made us to our God 10
a kingdom and priests, and we shall reign on the earth.

And I beheld, and I heard the voice of many angels 11
round about the throne, and the living creatures and the
ancients: and the number of them was thousands of
thousands, saying, with a loud voice: The Lamb that 12
was slain is worthy to receive power, and divinity, and

v. 6. The Lamb as slain and yet standing is a fit emblem of Christ as the Victim slain in atoning sacrifice for the sins of mankind, who having been done to death, rose from the dead and ascended into heaven there to plead for ever the merits of His atoning sacrifice before the throne of God, and at the same time to be the defender and the wise ruler of His Church, which office is signified by the seven horns and the seven eyes of the Lamb. He takes the book from Him who sits upon the throne because He is the supreme Revealer of God and the future of the Church is in His hands, for He is the central figure of all history and knows the plans of God.

wisdom, and strength, and honour, and glory, and
13 benediction. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction and honour and glory and power for ever
14 and ever. And the four living creatures said: Amen. And the four-and-twenty ancients fell down on their faces: and adored him that liveth for ever and ever.

CHAPTER VI

And I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, as it were the voice of thunder, saying: Come, and see.
2 And I saw: And behold a white horse, and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.
3 And when he had opened the second seal, I heard the
4 second living creature, saying: Come, and see. And there went out another horse *that was* red: and to him that sat thereon it was given that he should take peace from the earth and that they should kill one another, and a great sword was given to him.
5 And when he had opened the third seal, I heard the

v. 2. The crowned Rider is Christ, who by the spread of the Gospel began his conquest of the world and will continue to conquer till the last day. During His conquest His followers are afflicted by war, famine and pestilence, the red, black and pale horses. The souls who suffered for Christ's sake plead meanwhile that the day be hastened of final vindication. They are given white robes because they already possess essential beatitude, but are represented as under the altar where they shed their blood, because their bliss is not consummated before the resurrection of their bodies. The sixth seal introduces the " Great Tribulation ", previous to Christ's return as judge of the world.

third living creature, saying: Come, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand. And I heard as it were a voice in the midst 6
of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil.

And when he had opened the fourth seal, I heard the 7
voice of the fourth living creature, saying: Come, and see. And behold a pale horse, and he that sat upon him, 8
his name was Death. And hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the 9
altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried 10
with a loud voice, saying: How long, O Lord (holy and true), dost thou not judge and revenge our blood on them that dwell on the earth? And white robes were 11
given, to every one of them one: and it was said to them that they should rest for a little time, till their fellow servants and their brethren, who are to be slain even as they, should be filled up.

And I saw, when he had opened the sixth seal, and 12
behold there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood: and the stars from heaven fell upon the 13
earth, as the fig tree casteth its green figs when it is shaken by a great wind. And the heaven departed as a 14
book folded up: and every mountain, and the islands were moved out of their places. And the kings of the 15
earth, and the princes, and tribunes, and the rich and the strong, and every bondman, and every free man, hid themselves in the dens and in the rocks of mountains. And they say to the mountains and the rocks: Fall 16
upon us, and hide us from the face of him that

17 sitteth upon the throne, and from the wrath of the Lamb: for the great day of their wrath is come, and who shall be able to stand?

CHAPTER VII

After these things I saw four Angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth,
2 nor upon the sea, nor on any tree. And I saw another Angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four Angels to whom it was given to hurt the earth
3 and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their
4 foreheads. And I heard the number of them that were signed. An hundred forty-four thousand were signed,
5 of every tribe of the children of Israel. Of the tribe of Juda *were* twelve thousand signed. Of the tribe of Ruben, twelve thousand signed. Of the tribe of Gad, twelve
6 thousand signed. Of the tribe of Aser, twelve thousand

vv. 4–6. Since the Sacred Writer counts Levi among the Twelve Tribes and yet wished to retain the traditional and symbolical number twelve, some tribe had to be omitted. The choice of Dan for this omission is usually said to be due to a depreciatory mark which in the first century was certainly attached to this tribe as is plain from literature of that time echoed in the Talmud. This may have arisen from a commentary on Jeremias VIII. 16. where the Invader of Israel, with innumerable evils in his train (especially serpents), is said to be coming from Dan; and from Genesis XLIX. where Dan is compared to a serpent. Christian writers from St. Irenaeus in the second century onwards have thought that the Antichrist was to come from the tribe of Dan. This is only a questionable inference, and even were it so this does not imply that all the members of the tribe of Dan are excluded from salvation.

signed. Of the tribe of Nepthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. Of the 7
tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. Of the tribe of Zabulon, twelve 8
thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed.
After this I saw a great multitude, which no man could 9
number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying: Salvation 10
to our God, who sitteth upon the throne, and to the Lamb. And all the Angels stood round about the 11
throne and the ancients, and the four living creatures: and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and 12
glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

And one of the ancients answered and said to me: 13
These that are clothed in white robes, who are they? And whence came they? And I said to him: My Lord, 14
thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore they are before the throne of God, 15
and they serve him day and night in his temple: and he that sitteth on the throne shall dwell over them.
They shall no more hunger nor thirst, neither shall the 16
sun fall on them, nor any heat. For the Lamb, which 17
is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life: and God shall wipe away all tears from their eyes.

CHAPTER VIII

And when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.
2 And I saw seven Angels standing in the presence of God: and there were given to them seven trumpets.
3 And another Angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.
4 And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the Angel.
5 And the Angel took the censer, and filled it with the fire of the altar, and cast it on the earth; and there were thunders and voices and lightnings, and a great earthquake.
6 And the seven Angels who had the seven trumpets prepared themselves to sound the trumpet.
7 And the first Angel sounded the trumpet, and there followed hail and fire, mingled with blood; and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.
8 And the second Angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood:
9 and the third part of those creatures died which had life in the sea, and the third part of the ships was destroyed.

v. 1 to XI. 19. The book of the mysteries of the future now lying fully open a short respite is given for the execution of its decrees. The prayers of the Saints have been heard and have brought on the coming of the end. The details of the execution are announced successively by seven blasts of the trumpet.

And the third Angel sounded the trumpet, and a great 10
star fell from heaven, burning as it were a torch, and it
fell on the third part of the rivers, and upon the fountains
of waters: and the name of the star is called Wormwood. 11
And the third part of the waters became wormwood;
and many men died of the waters, because they were made
bitter.

And the fourth Angel sounded the trumpet, and the 12
third part of the sun was smitten, and the third part
of the moon, and the third part of the stars, so that the
third part of them was darkened, and the day did not shine
for a third part of it, and the night in like manner. And 13
I beheld, and heard the voice of one eagle flying through
the midst of heaven, saying with a loud voice: Woe,
woe, woe to the inhabitants of the earth, by reason of
the rest of the voices of the three Angels, who are
yet to sound the trumpet.

CHAPTER IX

And the fifth Angel sounded the trumpet, and I saw
a star fall from heaven upon the earth, and there
was given to him the key of the bottomless pit. And 2
he opened the bottomless pit: and the smoke of the pit
arose, as the smoke of a great furnace; and the sun and
the air were darkened with the smoke of the pit. And 3
from the smoke of the pit there came out locusts upon
the earth. And power was given to them, as the scorpions
of the earth have power. And it was commanded them 4
that they should not hurt the grass of the earth, nor any
green thing, nor any tree: but only the men who have not
the sign of God on their foreheads. And it was given 5
unto them that they should not kill them; but that they
should torment them five months: and their torment *was*
as the torment of a scorpion when he striketh a man.

6 And in those days men shall seek death, and shall not
find it: and they shall desire to die, and death shall fly
7 from them. And the shapes of the locusts *were* like
unto horses prepared unto battle: and on their heads *were*
as it were, crowns like gold: and their faces *were* as the
8 faces of men. And they had hair as the hair of women;
9 and their teeth were as lions. And they had breastplates,
as breastplates of iron, and the noise of their wings
was as the noise of chariots of many horses running to
10 battle. And they had tails like to scorpions, and there
were stings in their tails: and their power was to hurt
11 men five months. And they had over them a king, the
angel of the bottomless pit: whose name in Hebrew is
Abaddon, and in Greek Apollyon, in Latin Exterminans.
12 One woe is past, and behold there come yet two woes
more hereafter.
13 And the sixth Angel sounded the trumpet; and I heard
a voice from the four horns of the golden altar, which
14 is before the eyes of God, saying to the sixth Angel
who had the trumpet: Loose the four angels, who are
15 bound in the great river Euphrates. And the four angels
were loosed, who were prepared for an hour, and a
day, and a month, and a year: for to kill the third part
16 of men. And the number of the army of horsemen was
twenty thousand times ten thousand. And I heard the
17 number of them. And thus I saw the horses in the vision;
and they that sat on them had breastplates of fire and of
hyacinth and of brimstone, and the heads of the horses
were as the heads of lions: and from their mouths pro-
18 ceeded fire and smoke and brimstone. And by these three
plagues was slain the third part of men, by the fire, and
by the smoke, and by the brimstone, which issued out of
19 their mouths. For the power of the horses is in their
mouths and in their tails. For their tails are like to
serpents, and have heads; and with them they hurt.
20 And the rest of the men who were not slain by these

plagues, did not do penance from the works of their hands, that they should not adore devils and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk: neither did they penance from 21
their murders, nor from their sorceries, nor from their fornications, nor from their thefts.

CHAPTER X

And I saw another mighty Angel come down from heaven, clothed with a cloud, and a rainbow *was* on his head, and his face was as the sun, and his feet as pillars of fire. And he had in his hand a little book 2
open: and he set his right foot upon the sea and his left foot upon the earth. And he cried with a loud voice 3
as when a lion roareth. And when he had cried, seven thunders uttered their voices. And when the seven 4
thunders had uttered their voices, I was about to write. And I heard a voice from heaven, saying to me: Seal up the things which the seven thunders have spoken; and write them not.

And the Angel, whom I saw standing upon the sea 5
and upon the earth, lifted up his hand to heaven. And 6
he swore by him that liveth for ever and ever, who created heaven and the things which are therein, and the earth and the things which are in it, and the sea and the things which are therein: That time shall be no longer. But 7
in the days of the voice of the seventh Angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants the prophets.

And I heard a voice from heaven again speaking to 8
me, and saying: Go, and take the book that is open from the hand of the Angel who standeth upon the sea and upon the earth. And I went to the Angel, saying 9

unto him that he should give me the book. And he said to me: Take the book, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as
10 honey. And I took the book from the hand of the Angel, and ate it up: and it was in my mouth, sweet as honey:
11 and when I had eaten it, my belly was bitter. And he said to me: Thou must prophesy again to many nations, and peoples, and tongues, and kings.

CHAPTER XI

And there was given me a reed like unto a rod, and it was said to me: Arise, and measure the temple of God, and the altar, and them that adore therein.
2 But the court which is without the temple, cast out and measure it not: because it is given unto the gentiles, and the holy city they shall tread under foot two-and-forty
3 months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days,
4 clothed in sackcloth. These are the two olive trees and the two candlesticks, that stand before the Lord of the
5 earth. And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must
6 he be slain. These have power to shut heaven, that it rain not in the days of their prophecy: and they have

vv. 3–4. During the early centuries and in the Middle Ages it was commonly, but not universally, held that the two witnesses were Enoch and Elias, who not having died were to die as martyrs of Christ and forerunners at His second coming. More recently many commentators regard the two witnesses as representatives of the Church in her efforts to withstand the attacks of the Antichrist. The two olive trees and the two candlesticks are a clear allusion to the two chiefs of the Jewish community, Zorobabel and Jesus ben Josedec, mentioned in Zachary IV. as representing the people of God.

power over waters to turn them into blood, and to strike the earth with all plagues as often as they will. And 7
when they shall have finished their testimony, the beast that ascendeth out of the abyss, shall make war against them, and shall overcome them and kill them. And 8
their bodies shall lie in the streets of the great city which is called spiritually Sodom and Egypt, where their Lord also was crucified. And they of the tribes, and peoples, 9
and tongues, and nations, shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres. And they that dwell upon the 10
earth shall rejoice over them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth. And after 11
three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them. And they heard a 12
great voice from heaven, saying to them: Come up hither. And they went up to heaven in a cloud; and their enemies saw them. And at that hour there was made a great 13
earthquake, and the tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

The second woe is past and behold the third woe will 14
come quickly.

vv. 9–11. Three days and a half: the triumph of the beast shall be very brief compared with the time of the prophesying of the two witnesses: 1,260 days. The number seven occurs in this book 44 times, and $3\frac{1}{2}$ is a halved or broken seven, whereas 42 is 6×7 and 42 months equals $3\frac{1}{2}$ years and 1,260 days.

These numbers, therefore, need not be taken as actual precise indications of historic time, they may be metaphors for some predetermined duration, the number seven being used as an emblem and token of the space fixed in the plans of God.

15 And the seventh Angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall
16 reign for ever and ever. Amen. And the four-and-twenty ancients, who sit on their seats in the sight of God, fell
17 on their faces and adored God, saying: We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great
18 power, and thou hast reigned. And the nations were angry: and thy wrath is come, and the time of the dead, that they should be judged and that thou shouldest render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great: and shouldest destroy them who have corrupted the earth.
19 And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings and voices and an earthquake, and great hail.

CHAPTER XII

And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and
2 on her head a crown of twelve stars. And being with

v. 1. The Church in her liturgy applies this vision to Mary, the real mother of Christ, as she applies to her other parts of Scripture, such as the descriptions of the Divine Wisdom, without claiming that such was the original meaning of these passages. This vision here primarily and directly refers to Mother Israel including the whole Israel of God, both that of the Old and of the New Testament. Through her, God carried out the primæval promise of the enmity of the woman and her seed and the serpent and his seed (Gen. III. 15). Israel is the allegorical mother of the Messias, whereas the real mother, Mary, is prophetically mentioned in Isaias and in Zachary as the Virgin who conceives, the woman about to give birth. St. John as it were fused the two ideas together into one image.

child, she cried travailing in birth, and was in pain to be delivered. And there was seen another sign in heaven: 3
and behold a great red dragon, having seven heads and ten horns: and on his heads seven diadems. And his tail 4
drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered: that, when she should be delivered, he might devour her son. And she brought 5
forth a man-child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne. And the woman fled into the wilderness where she had 6
a place prepared by God, that there they should feed her a thousand two hundred sixty days.

And there was a great battle in heaven, Michael and 7
his angels fought with the dragon, and the dragon fought and his angels: and they prevailed not neither was their 8
place found any more in heaven. And that great dragon 9
was cast out, that old serpent who is called the devil and Satan, who seduceth the whole world: and he was cast unto the earth, and his angels were thrown down with him. And I heard a loud voice in heaven saying: Now 10
is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night. And they overcame him by the 11
blood of the Lamb, and by the word of the testimony, and they loved not their lives unto death. Therefore rejoice, 12
O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

And when the dragon saw that he was cast unto the 13
earth, he persecuted the woman who brought forth the man-child. And there were given to the woman two 14
wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and

times, and half a time, from the face of the serpent.
15 And the serpent cast out of his mouth after the woman, water as it were a river, that he might cause her to be
16 carried away by the river. And the earth helped the woman, and the earth opened her mouth and swallowed up
17 the river, which the dragon cast out of his mouth. And the dragon was angry against the woman, and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.
18 And he stood upon the sand of the sea.

CHAPTER XIII

And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.
2 And the beast which I saw was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength,
3 and great power. And I saw one of his heads as it were slain to death: and his death's wound was healed. And all
4 the earth was in admiration after the beast. And they adored the dragon which gave power to the beast: and they adored the beast, saying: Who is like to the beast?
5 And who shall be able to fight with him? And there was given to him a mouth speaking great things, and blasphemies: and power was given to him to do, two-and-
6 forty months. And he opened his mouth unto blasphemies against God, to blaspheme his name, and his
7 tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe,
8 and people, and tongue, and nation. And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb, which was slain from

the beginning of the world. If any man have an ear, 9
let him hear. He that shall lead into captivity, shall go 10
into captivity: he that shall kill by the sword, must be
killed by the sword. Here is the patience and the faith of
the saints.

And I saw another beast coming up out of the earth, 11
and he had two horns, like a lamb, and he spoke as a
dragon. And he executed all the power of the former 12
beast in his sight: and he caused the earth, and them that
dwell therein, to adore the first beast, whose wound to
death was healed. And he did great signs, so that he 13
made also fire to come down from heaven unto the earth
in the sight of men. And he seduced them that dwell on 14
the earth, for the signs which were given him to do in
the sight of the beast, saying to them that dwell on the
earth that they should make the image of the beast, which
had the wound by the sword, and lived. And it was given 15
him to give life to the image of the beast, and that the
image of the beast should speak: and should cause that
whosoever will not adore the image of the beast, should
be slain. And he shall make all, both little and great, 16
rich and poor, free men and bondmen, to have a character
in their right hand, or on their foreheads: and that 17
no man might buy or sell, but he that hath the character,
or the name of the beast, or the number of his name.
Here is wisdom. He that hath understanding, let him 18
count the number of the beast. For it is the number of a
man: and the number of him is six hundred sixty-six.

v. 11. This second beast is not a political power, like the Roman State, but an intellectual and religious influence arising from the whole host of false philosophies and religions which are inimical to Christianity and favourable to Roman idolatry. They are false prophets in sheep's clothing. Cf. Matt. VII. 15. The beast is the fraudulent counterpart of the Lamb of God.

v. 18. This code word or cryptogram of the Beast has never been deciphered with certainty but it is most likely

CHAPTER XIV

And I beheld, and lo a Lamb stood upon mount Sion, and with him an hundred forty-four thousand having his name and the name of his Father written on
2 their foreheads. And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder: and the voice which I heard was as the voice of harpers
3 harping on their harps. And they sang as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand who
4 were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the firstfruits to God
5 and to the Lamb. And in their mouth there was found no lie: for they are without spot before the throne of God.
6 And I saw another Angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation, and
7 tribe, and tongue, and people; saying with a loud voice: Fear the Lord and give him honour, because the hour of his judgment is come: and adore ye him that made heaven and earth, the sea, and the fountains of waters.

that it stands for Nero Caesar. The Jews used the letters of the alphabet as numerals and by adding up the numerical value of the letters of a name, they could indicate a person to those who possessed the key. Some texts read 616 instead of 666. The numerical value of the letter N is fifty. Now the Emperor's name is Nero in Latin, but Neron in Greek. This would account for the difference between 616 and 666. A reference to Nero is very likely also on other grounds.

And another Angel followed, saying: That great 8
Babylon is fallen, is fallen: which made all nations to
drink of the wine of the wrath of her fornication.

And the third Angel followed them, saying with 9
a loud voice: If any man shall adore the beast and his
image, and receive his character in his forehead, or in
his hand: he also shall drink of the wine of the wrath of 10
God, which is mingled with pure wine in the cup of his
wrath, and shall be tormented with fire and brimstone
in the sight of the holy Angels and in the sight of the
Lamb. And the smoke of their torments shall ascend 11
up for ever and ever: neither have they rest day nor
night who have adored the beast and his image, and
whosoever receiveth the character of his name. Here 12
is the patience of the saints who keep the command-
ments of God, and the faith of Jesus.

And I heard a voice from heaven, saying to me: Write: 13
Blessed are the dead who die in the Lord. From henceforth,
now, saith the Spirit, that they may rest from their
labours, for their works follow them.

And I saw, and behold a white cloud; and upon the 14
cloud one sitting like to the Son of Man, having on his
head a crown of gold, and in his hand a sharp sickle.
And another Angel came out from the temple, crying 15
with a loud voice to him that sat upon the cloud: Thrust
in thy sickle and reap, because the hour is come to
reap, for the harvest of the earth is ripe. And he that 16
sat on the cloud thrust his sickle into the earth, and
the earth was reaped.

vv. 14–20. In the harvesting of the world Christ takes in the harvest of the blessed. The harvest of the wicked is rather a vengeance and a rejection, which is here executed by angels.

The angel comes out of the temple, either as messenger of God from His immediate presence, or as messenger from where the faithful are gathered in prayer, to announce that the prayers of the Saints have been heard.

17 And another Angel came out of the temple which is in
18 heaven, he also having a sharp sickle. And another Angel came out from the altar, who had power over fire: and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes
19 thereof are ripe. And the Angel thrust in his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God.
20 And the press was trodden without the city, and blood came out of the press, up to the horses' bridles for a thousand and six hundred furlongs.

CHAPTER XV

And I saw another sign in heaven, great and wonderful: seven Angels having the seven last plagues. For in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast and his image and the number of his name, standing on the sea of glass,
3 having the harps of God; and singing the canticle of Moses the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty: just and true are thy ways, O King of
4 ages. Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

5 And after these things I looked, and behold the temple of the tabernacle of the testimony in heaven was opened;
6 and the seven Angels came out of the temple having the seven plagues, clothed with clean and white linen, and
7 girt about the breasts with golden girdles. And one of the four living creatures gave to the seven Angels seven

golden vials, full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the 8
majesty of God, and from his power: and no man was able to enter into the temple, till the seven plagues of the seven Angels were fulfilled.

CHAPTER XVI

And I heard a great voice out of the temple saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth.

And the first went and poured out his vial upon the 2
earth, and there fell a sore and grievous wound upon men who had the character of the beast; and upon them that adored the image thereof.

And the second Angel poured out his vial upon the 3
sea, and it became as the blood of a dead man: and every living soul died in the sea.

And the third poured out his vial upon the rivers 4
and the fountains of waters: and they became blood.
And I heard the Angel of the waters saying: Thou art 5
just, O Lord, who art, and who wast, the holy One,
because thou hast judged these things: for they have 6
shed the blood of saints and prophets, and thou hast
given them blood to drink; for they are worthy. And 7
I heard another from the altar, saying: Yea, O Lord God
Almighty, true and just are thy judgments.

And the fourth Angel poured out his vial upon the 8
sun, and it was given unto him to afflict men with heat
and fire. And men were scorched with great heat, and 9
they blasphemed the name of God, who hath power over
these plagues: neither did they penance to give him
glory.

And the fifth Angel poured out his vial upon the seat 10
of the beast: and his kingdom became dark, and they

11 gnawed their tongues for pain. And they blasphemed
the God of heaven, because of their pains and wounds,
and did not penance for their works.
12 And the sixth Angel poured out his vial upon that
great river Euphrates, and dried up the water thereof,
that a way might be prepared for the kings from the
13 rising of the sun. And I saw from the mouth of the
dragon, and from the mouth of the beast, and from the
mouth of the false prophet, three unclean spirits like frogs.
14 For they are the spirits of devils working signs, and
they go forth unto the kings of the whole earth to gather
them to battle against the great day of the Almighty
15 God. Behold, I come as a thief. Blessed is he that
watcheth, and keepeth his garments, lest he walk naked,
16 and they see his shame. And he shall gather them to-
gether into a place which in Hebrew is called Armagedon.
17 And the seventh Angel poured out his vial upon the
air, and there came a great voice out of the temple from
18 the throne, saying: It is done. And there were lightnings,
and voices, and thunders, and there was a great earth-
quake, such an one as never had been since men were
19 upon the earth, such an earthquake so great. And the
great city was divided into three parts: and the cities of
the gentiles fell. And great Babylon came in remembrance
before God, to give her the cup of the wine of the
20 indignation of his wrath. And every island fled away,

v. 13. The dragon represents the Devil in person. The beast is that coming out of the sea (Chapter XIII. 1), and the false prophet is the beast coming out of the earth in XIII. 11.

v. 17. The plagues following the outpouring of the seven vials resemble those following the seven soundings of the trumpets, but the latter refer more generally to the afflictions in the world's history, whereas the former are a particular episode in the war against the persecuting Roman Empire, and the contemporary evil religions instigated by the Devil, and their complete destruction.

and the mountains were not found. And great hail like a 21
talent came down from heaven upon men: and men blasphemed God for the plague of the hail, because it was exceeding great.

CHAPTER XVII

And there came one of the seven Angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot who sitteth upon many waters: with whom the kings of the 2
earth have committed fornication: and they who inhabit the earth have been made drunk with the wine of her whoredom.

And he took me away in spirit into the desert. And I 3
saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed round about with purple and 4
scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication. And on her forehead 5
a name was written: A mystery: Babylon the great, the mother of the fornications and the abominations of the earth. And I saw the woman drunk with the blood of the 6
saints, and with the blood of the martyrs of Jesus. And I wondered, when I had seen her, with great admiration.

And the angel said to me: Why dost thou wonder? 7
I will tell thee the mystery of the woman and of the beast which carrieth her, which hath the seven heads and ten horns. The beast which thou sawest was and is not, 8

v. 8. See also XIII. 8. From the beginning of the world the names of the wicked are not written in the book of the Lamb. This would be both an echo and a contrast to Christ's words to the blessed at the Last Judgment (Matt. XXV. 34), or: the Lamb was slain from the beginning of the world in the sense that the sacrifice of Calvary was not so to say an after-

and shall come up out of the bottomless pit and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was
9 and is not. And here is the understanding that hath wisdom. The seven heads are seven mountains, upon which
10 the woman sitteth, and they are seven kings; five are fallen, one is, and the other is not yet come: and when he
11 is come, he must remain a short time. And the beast which was, and is not: the same also is the eighth, and
12 is of the seven, and goeth into destruction. And the ten horns which thou sawest are ten kings, who have not yet received a kingdom, but shall receive power as kings one
13 hour after the beast. These have one design: and their
14 strength and power they shall deliver to the beast. These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords and King of kings, and they that are with him are called, and elect, and faithful.
15 And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and
16 tongues. And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn
17 her with fire. For God hath given into their hearts to do that which pleaseth him: that they give their kingdom
18 to the beast till the words of God be fulfilled. And the woman which thou sawest is the great city which hath kingdom over the kings of the earth.

thought of God, but had eternally entered into the divine plan of creation and was foreshadowed in the history of mankind from the beginning.

v. 9. A clear allusion to Rome, the city on the seven hills.

CHAPTER XVIII

And after these things I saw another Angel come down from heaven, having great power: and the earth was enlightened with his glory. And he cried out 2
with a strong voice, saying: Babylon the great is fallen, is fallen: and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird. Because all nations have drunk of the 3
wine of the wrath of her fornication: and the kings of the earth have committed fornication with her: and the merchants of the earth have been made rich by the power of her delicacies.

And I heard another voice from heaven, saying: Go out 4
from her, my people: that you be not partakers of her sins, and that you receive not of her plagues. For her 5
sins have reached unto heaven, and the Lord hath remembered her iniquities. Render to her as she also hath 6
rendered to you: and double unto her double, according to her works: in the cup, wherein she hath mingled, mingle ye double unto her. As much as she hath glorified herself, 7
and lived in delicacies, so much torment and sorrow give ye to her: because she saith in her heart: I sit a queen, and am no widow: and sorrow I shall not see. Therefore 8
shall her plagues come in one day, death, and mourning, and famine, and she shall be burned with the fire: because God is strong, who shall judge her. And the kings of the 9
earth, who have committed fornication and lived in delicacies with her, shall weep and bewail themselves over her, when they shall see the smoke of her burning; standing afar off for fear of her torments, saying: Alas! 10
alas! that great city Babylon, that mighty city: for in one hour is thy judgment come. And the merchants of the 11
earth shall weep, and mourn over her: for no man shall

12 buy their merchandise any more. Merchandise of gold
and silver and precious stones: and of pearls and fine linen
and purple, and silk, and scarlet, and all thyine wood, and
all manner of vessels of ivory, and all manner of vessels
of precious stone, and of brass, and of iron, and of marble:
13 and cinnamon, and odours, and ointment, and frankincense,
and wine, and oil, and fine flour, and wheat, and beasts, and
sheep, and horses, and chariots, and slaves, and souls of
14 men. And the fruits of the desire of thy soul are departed
from thee, and all fat and goodly things are perished
15 from thee, and they shall find them no more at all. The
merchants of these things, who were made rich, shall stand
afar off from her, for fear of her torments, weeping and
16 mourning, and saying: Alas! alas! that great city, which
was clothed with fine linen and purple and scarlet, and was
17 gilt with gold and precious stones and pearls. For in one
hour are so great riches come to nought: and every ship-
master, and all that sail into the lake, and mariners, and as
18 many as work in the sea, stood afar off, and cried, seeing
the place of her burning, saying: What city is like to this
19 great city? And they cast dust upon their heads, and
cried, weeping and mourning, saying: Alas! alas! that
great city, wherein all were made rich, that had ships at
sea, by reason of her prices: for in one hour she is made
20 desolate. Rejoice over her, thou heaven, and ye holy
apostles and prophets: for God hath judged your judgment
on her.

21 And a mighty Angel took up a stone, as it were a great
millstone, and cast it into the sea, saying: With such
violence as this shall Babylon, that great city, be thrown
22 down, and shall be found no more at all: and the voice
of harpers, and of musicians, and of them that play on
the pipe and on the trumpet, shall no more be heard at
all in thee: and no craftsmen of any art whatsoever shall
be found any more at all in thee: and the sound of the
23 mill shall be heard no more at all in thee: and the light of

the lamp shall shine no more at all in thee: and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments. And in her was found the blood of 24
prophets and of saints, and of all that were slain upon the earth.

CHAPTER XIX

After these things I heard as it were the voice of much people in heaven, saying: Alleluia. Salvation, and glory, and power is to our God. For true and just are his 2
judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands. And 3
again they said: Alleluia. And her smoke ascendeth for ever and ever. And the four-and-twenty ancients 4
and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen: Alleluia. And a voice came out from the throne, saying: Give 5
praise to our God, all ye his servants: and you that fear him, little and great. And I heard as it were the voice 6
of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: Alleluia: for the Lord our God the Almighty hath reigned. Let us be glad 7
and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself. And it is granted to her that she should clothe herself 8
with fine linen glittering and white. For the fine linen are the justifications of saints.

And he said to me: Write: Blessed are they that are 9
called to the marriage supper of the Lamb. And he saith to me: These words of God are true. And I fell down 10
before his feet, to adore him. And he saith to me: See thou do it not: I am thy fellow servant, and of thy brethren

who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse: and he that sat upon him was called faithful and true,
12 and with justice doth he judge and fight. And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but
13 himself. And he was clothed with a garment sprinkled with blood: and his name is called, THE WORD OF GOD.
14 And the armies that are in heaven followed him on white horses, clothed in fine linen, white and clean.
15 And out of his mouth proceedeth a sharp two-edged sword, that with it he may strike the nations. And he shall rule them with a rod of iron: and he treadeth the wine press of the fierceness of the wrath of God the
16 Almighty. And he hath on his garment and on his thigh written: KING OF KINGS AND LORD OF LORDS.
17 And I saw an Angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves
18 together to the great supper of God: that you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bond-men,
19 and of little and of great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with
20 his army. And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received the character of the beast, and who adored his image. These two were cast alive into
21 the pool of fire burning with brimstone. And the rest

v. 20 and XX. 10. The false prophet. Many hold that this prophet is but another term for the second beast of Chapter XIII and signifies the collectivity of those who made themselves spokesmen of the Evil One.

were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

CHAPTER XX

And I saw an Angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, the old 2
serpent, which is the devil and Satan, and bound him for a thousand years. And he cast him into the bottomless 3
pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that, he must be loosed a little time.

And I saw seats, and they sat upon them, and judgment 4
was given unto them: and the souls of them that were beheaded for the testimony of Jesus, and for the word of

Chapter XX. During the first three centuries many Fathers saw in this chapter a prophecy of a thousand years of Christ's visible reign on earth previous to the General Resurrection. Some imagined this as a period of terrestrial felicity, peace and prosperity; some imagined a spiritual triumph of Christ visibly reigning. This opinion, though long abandoned by almost all, sporadically reappears and is well-known to be held by many non-Catholics. The Holy Office at Rome has quite recently (July 19th, 1944) condemned it as not safe to be taught whether in a mitigated form or not, or whether it is supposed to be preceded by a resurrection of many of the just or not. The thousand years simply indicate the whole course of Church history till Christ's return on the Last Day. The First Resurrection is the triumphant entry of the souls of the Saints into heaven after bodily death and their glory on earth in the Church of God. The loosening of the devil signifies the distress and the temptations of the faithful preceding Christ's return on the Last Day. The Second Resurrection is that of the good and the bad from the grave. The Second Death is the condemnation of the wicked.

God, and who had not adored the beast nor his image, nor received his character on their foreheads, or in their hands. And they lived and reigned with Christ a thousand years.
5 The rest of the dead lived not, till the thousand years
6 were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power: but they shall be priests of God and of Christ: and shall reign with him a thousand years.
7 And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are over the four quarters of the earth, Gog and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.
8 And they came upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city.
9 And there came down fire from God out of heaven, and devoured them: and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the
10 beast and the false prophet shall be tormented day and night for ever and ever.
11 And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there
12 was no place found for them. And I saw the dead, great and small, standing in the presence of the throne, and the books were opened, and another book was opened, which was the book of life: and the dead were judged by those things which were written in the books, according
13 to their works. And the sea gave up the dead that were in it, and death and hell gave up their dead that were in

v. 7. Gog and Magog. See Ezec. XXXVIII and XXXIX. Since they invaded Asia Minor and Syria in the seventh century B.C. their names were words of terror, the embodiment of ruthlessness and cruelty to the inhabitants. They are here used in that sense. This is Satan's last assault on the Church of God: a world-alliance against the City of the Saints.

them: and they were judged every one according to their works. And hell and death were cast into the pool of fire. 14
This is the second death. And whosoever was not found 15
written in the book of life was cast into the pool of fire.

CHAPTER XXI

And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more. And I, John, saw the holy city, the new 2
Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great 3
voice from the throne, saying: Behold, the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God. And God shall wipe away all tears from their 4
eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

And he that sat on the throne said: Behold, I make 5
all things new. And he said to me: Write, for these words are most faithful and true. And he said to me: It is done: 6
I am Alpha and Omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life freely. He that shall overcome shall possess these 7
things, and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and 8
murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.

And there came one of the seven Angels, who had the 9
vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb. And he took me up in spirit to a great 10
and high mountain: and he shewed me the holy city

11 Jerusalem coming down out of heaven from God, having
the glory of God; and the light thereof was like to a
precious stone, as to the jasper stone, even as crystal.
12 And it had a wall great and high, having twelve gates,
and in the gates twelve angels, and names written thereon,
which are the names of the twelve tribes of the children
13 of Israel. On the East, three gates: and on the North,
three gates: and on the South, three gates: and on the
14 West, three gates. And the wall of the city had twelve
foundations, and in them the twelve names of the twelve
apostles of the Lamb.
15 And he that spoke with me had a measure of a reed
of gold to measure the city and the gates thereof, and the
16 wall. And the city lieth in a four-square, and the length
thereof is as great as the breadth: and he measured the
city with a golden reed for twelve thousand furlongs, and
the length and the height and the breadth thereof are equal.
17 And he measured the wall thereof an hundred forty-four
18 cubits, the measure of a man, which is of an angel. And
the building of the wall thereof was of jasper stone; but
19 the city itself pure gold, like to clear glass. And the
foundations of the wall of the city were adorned with all
manner of precious stones. The first foundation was
jasper: the second, sapphire: the third, a chalcedony: the
20 fourth, an emerald: the fifth sardonyx: the sixth, sardius:
the seventh, chrysolite: the eighth, beryl: the ninth, a
topaz: the tenth, a chrysoprasus: the eleventh, a jacinth:
21 the twelfth, an amethyst. And the twelve gates are twelve
pearls, one to each; and every several gate was of one
several pearl. And the street of the city was pure gold, as
it were transparent glass.

v. 16. Since the city is described with length, height and breadth equal, we must imagine it a pyramid-like city resting on the mountain. Tiers upon tiers of buildings ranging upward till they reach a height equal to the length of one side of the base.

And I saw no temple therein. For the Lord God 22
Almighty is the temple thereof, and the Lamb. And 23
the city hath no need of the sun, nor of the moon, to shine
in it. For the glory of God hath enlightened it, and the
Lamb is the lamp thereof. And the nations shall walk 24
in the light of it: and the kings of the earth shall bring their
glory and honour into it. And the gates thereof shall not 25
be shut by day: for there shall be no night there. And 26
they shall bring the glory and honour of the nations into
it. There shall not enter into it anything defiled, or 27
that worketh abomination or maketh a lie, but they that
are written in the book of life of the Lamb.

CHAPTER XXII

And he shewed me a river of water of life, clear as
crystal, proceeding from the throne of God and of the
Lamb. In the midst of the street thereof, and on both 2
sides of the river, *was* the tree of life, bearing twelve
fruits, yielding its fruits every month: and the leaves
of the tree were for the healing of the nations. And 3
there shall be no curse any more: but the throne of God
and of the Lamb shall be in it, and his servants shall serve
him. And they shall see his face: and his name shall be 4
on their foreheads. And night shall be no more: and 5
they shall not need the light of the lamp, nor the light of
the sun, because the Lord God shall enlighten them, and
they shall reign for ever and ever.

And he said to me: These words are most faithful and 6
true. And the Lord God of the spirits of the prophets sent
his Angel to shew his servants the things which must
be done shortly. And: Behold I come quickly. Blessed 7
is he that keepeth the words of the prophecy of this
book.

And I, John, am he who have heard and seen these 8

things. And after I had heard and seen, I fell down to adore before the feet of the Angel, who shewed me these things.
9 And he said to me: See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.
10 And he saith to me: Seal not the words of the prophecy
11 of this book: for the time is at hand. He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and
12 he that is holy, let him be sanctified still. Behold, I come quickly, and my reward is with me, to render to
13 every man according to his works. I am Alpha and Omega, the first and the last, the beginning and the end.
14 Blessed are they that wash their robes in the blood of the Lamb, that they may have a right to the tree of life,
15 and may enter in by the gates into the city. Without are dogs and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.
16 I, Jesus, have sent my Angel to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.
17 And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.
18 For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in
19 this book. And if any man shall take away from the

vv. 10–11. Seal not this book as if it were meant only for future generations and were useless for this one. For to each generation—as long as good and evil are at war and the just and the hurtful, the holy and the filthy co-exist—Christ truly comes quickly.

words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book.

He that giveth testimony of these things saith: Surely 20
I come quickly. Amen. Come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. 21
Amen.

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